Evangelical Christendom.

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MONTHLY NOTES.

We would remind our readers that Thursday, May 11, has been fixed for the Annual Conversazione, which, by the kind permission of Principal Angus, will be held in the same place, where so many happy and profitable gatherings have in times past been held—the Baptist College, Regent's Park. The time of meeting is, as usual, four o'clock. It has been usual to invite, specially as speakers on these occasions, foreign brethren who can testify to the Lord's work in their respective countries, and missionaries and others who are employed in any special work at home and abroad. Such opportunities of meeting God's honoured servants, and hearing from their lips of the work in which they are engaged, have been highly prized by those who have attended former similar gatherings. We trust that, though not yet able to announce the names of all the speakers, the forthcoming Conversazione may be no less interesting than those that have gone before.

Our readers may remember the case of Mirza Ibrahim, the Persian convert who was thrown into prison in Tabriz for confessing Christ and openly renouncing Islam, of which we spoke in the January number (p. 31). The following are extracts from a letter from him, by which we rejoice to see that, though still in prison, his sufferings there have been somewhat alleviated, and that he is upheld and strengthened from above to maintain his testimony for Christ: "These days, from the prayers of the Church, and with the help of a brother in the faith, I have been taken from the dungeon and put into a quiet room. I am engaged in prayer and thanksgiving for all the saints. All this honour and grace and these gifts to this unworthy servant are from

God's Word. Can I ever forget all the kindness of the gentlemen and ladies in Tabriz? I am in wonder and amazement. All is from the blessing of Jesus Christ, and He gives grace to all who believe in Him. It is not necessary for me to write about my trials and afflictions in the times that are past, and for those yet to come I trust in God. I need the prayers of the Church."

We trust this touching appeal for prayer from a "brother in tribulation for the testimony of Jesus Christ" will be largely responded to. The spirit of Christian patience under suffering which he exhibits is a lesson for us all, as well as his courageous acceptance of the Cross of Christ as of necessity involving suffering. We add a few more words from the same letter: "Our Lord Jesus has not promised us glory in this world. He has said that we shall have tribulation. I am not offended with any one. Be sure of this. As the Apostle writes in 1 Cor. xii., 'We are the members of one body. If one is afflicted all suffer. You have never caused me any trouble, you have shown only perfect goodwill.' Read Heb. xii. and Psalm cxxxvi., 'Pray for all the brethren and for every creature that God will give liberty. Amen.' —MIRZA IBRAHIM."

Our readers will find in another part of the present issue information regarding the present state of affairs at Marsovan, in Asia Minor, where Mr. Thoumaian and some other native Christians have been thrown into prison on the false charge of sedition, but in reality on account of an ebullition of Mohammedan fanaticism against the Christians, which has lately shown itself in an attempt to burn down the American College at Marsovan, and by other attacks made upon Christian Churches. The letter conveys much interesting information concerning this outburst of Mohammedan persecution, and we can only urge that much prayer may be made on behalf of the suffering Christians, and especially that the approaching trial of the prisoners may end in their acquittal from the charges so unfairly and untruly brought against them.

There appeared in our last issue an exellent paper on "The Christian Ministry" by the Rev. Dr. Culross, in which unfortunately there was one passage, overlooked at the time, which we fear may possibly have given offence to some of our Church of England readers. In speaking of the objection of the Puritans to the surplice, the writer says, "It was a challenge on the part of the wearer to be regarded as a priest in an exclusive sense—a sense in which ordinary Christians are not. The man who claims such a priesthood, disinherits his brethren, invades the prerogative of the Lord Jesus Christ, and is guilty of presumption like that of Korah, Dathan and Abiram." Now whatever may have been the case in the Seventeenth Century, it is manifestly unfair in the present day to make the wearing of a surplice indicative of priestly claims, seeing that at our Universities all who attend College Chapels wear it, and at Cathedrals and many Churches all the men and boys who form the choir do the same. So little, moreover, do the Ritualists regard the surplice as indicating priestly claims that they have introduced special sacerdotal vestments to be used in what they consider the discharge of priestly functions.

The fact, too, ought not in fairness to be overlooked, that the word "priest" in the Prayer-book is, through its Saxon original and French

equivalent (*prêtre*), connected with the word *presbyter*, and does not of itself convey the thought of sacrificial functions, as do the Greek *hiereus* and the Latin *sacerdos*. The poverty of our language in this respect has caused great confusion, for our translators had no other word to hand, like the French *sacrificateur*, used by Ostervald to render the word descriptive of the Jewish priesthood in the Old Testament. Hence the word is equivocal, and is used in two different senses by High Churchmen and Evangelicals. But even Hooker, High Churchman as he was, says: "Whether we call it a priesthood, a presbytership, or a ministry, it skilleth not, although in truth the word Presbyter doth seem more fit, and in propriety of speech more agreeable, than Priest with the drift of the whole Gospel of Jesus Christ." It would, perhaps, have been well for the Church of England had the reasonable objections to the use of this word urged by the Puritans at the Hampton Court and Savoy Conferences been attended to. But so long as the Evangelical members of the Church of England repudiate, as they do, its sacerdotal meaning, they cannot be, with any fairness, charged with "presumption like that of Korah, Dathan, and Abiram."

The Bishop of Salisbury having said in a speech in the House of Lords that there were as many sects as days in the year, Lord Radstock wrote an excellent letter to *The Times* to show how false an impression is conveyed by such a statement, which, he says, "is, I suppose, based on the list in *Whitaker's Almanack*, and is often used to show the divisions of Protestantism as making united action almost impossible, and that there is no essential unity among them. But even a very superficial examination of the list shows that, with a few exceptions, those names by no means indicate any differences on the fundamental doctrines of Christianity, or that the persons who bear them are incapable of combined action in Christian work. In some cases people have entered their names as engaged in some special Christian work—as Young Men's Christian Association, temperance workers, workers in various missions. In other cases they describe the form of public worship which they usually attend—as Church of England, Methodist, Presbyterian, &c."

Lord Radstock goes on to to say: "Others describe the summary of Christian doctrine which they profess—as Believers in Christ, Disciples of Jesus Christ, Worshippers of God, Christians owning no name but Jesus. In other cases they describe the aspect of the Lord's Supper, which seems to them to be the most important. Others describe the particular mode of Church government under which they place themselves, as Anglicans, Reformed Church of England, Congregationalists, &c., &c." But (he adds) "A very large proportion of these hold substantially the same doctrine, and are able to work harmoniously, if not unitedly, for the advancement of the cause of Christ. . . . The last thirty years large numbers have begun to see that unity does not necessitate uniformity, and that uniformity by no means insures unity; and so a magnificent and most varied development of 'the unsearchable riches of Christ' has taken place in every department of Christian life and service. The 'One Spirit' has constrained thousands to go abroad and ten of thousands to labour at home in harmonious action in the 'One Name.'"

"Of old, the Twelve Tribes had each their own name and their own banner under which they marched, but they camped round the Tabernacle

and worshipped there, though they looked at it from opposite sides. They ate one manna and were guided by one Real Presence in the Cloud, and so with how many different denominational organisations who are yet worshipping the one Lord in the one faith. There is also an increasing number who, seeing their privileges in Christ as transcendently more important than their own imperfect appreciation of them as expressed by denominational names, consider it their highest honour and bounden duty to be enrolled under no other name than that into which they were baptized, and be called only Christians. Surely, therefore, it only needs a little more grace and patience for the finding a common basis on which Christians should at any rate harmoniously co-operate in the great common cause."

We have inserted nearly the whole of this admirable letter, as it not only exhibits the truth of the Unity of the Church, which the Evangelical Alliance strives to maintain, but, as it so well shows, that the real unity of the Church of God admits of diversity of operations, and that these diversities present no contradiction to its unity. The Bishop of Salisbury, however, takes the list in *Whitaker's Almanack*, too seriously. Remembering that everyone who fills up a Census paper is required to make some answer to the query touching his religion, and, remembering the licence which free Britons allow themselves on such occasions, the marvel is that there are no more names of religions inserted "than there are days in the year"; one might have expected thousands for hundreds: but such a return does not give any trustworthy list of separate religious bodies, or denominational churches, or even of sects. The real number of religious bodies, worthy of the name, could be almost counted up on one's fingers. The grotesque list, which *Whitaker* furnishes from the Census report, is altogether misleading.

We have received from the United States of America a printed paper entitled "A Plea for Peace and Work," signed by upwards of 230 Presbyterian Ministers, lamenting "the prevalence of theological controversy and strife over doctrines which are not essential." They say, "we deprecate any and every attempt to impose new tests of orthodoxy, or to restrict the liberty hitherto enjoyed by those who sincerely subscribe to the essential and necessary articles of the Presbyterian Church. Especially would we deplore any hasty addition by informal resolution, or by judicial decision, to the confessional statement of the doctrine of Holy Scripture. We hold firmly to the teaching of the first chapter of 'The Confession of Faith' and to the Holy Scriptures as the Word of God, the only infallible rule of faith and practice. . . . We do not express any individual opinion in regard to the theory of the inerrancy of the original autographs of Scripture in matters which are not essential to religion; but differing as we may in regard to the abstract truth of that theory, we protest unitedly and firmly against making assent to it a test of Christian faith or of good standing in the Presbyterian Ministry."

This, there can be no doubt, refers to the controversy that has been excited by the case of Professor Briggs, to which we have in previous numbers alluded; and we suppose that it is more or less tantamount to a protest against any further proceedings in that case before the General Assembly. If there was any intention to add new tests to those already existing, or to

impose additional definitions of doctrine, we could feel much sympathy with the signatories of this document. But surely there is a difference between imposing new tests and maintaining the allegiance due to those already existing. No one could desire clearer statements as to the "inerrancy" of Scripture than those contained in the first chapter of the Westminster Confession; but if the teaching of Professor Briggs is supposed by many to run counter to this, there can be nothing unreasonable in it's being examined by the General Assembly to see if such a charge is justified.

At a banquet at the Mansion House, to which Cardinal Vaughan, and many leading Roman Catholics, both clergy and laity, were invited, the Lord Mayor gave the toast of "the Holy Father and the Queen," putting the Pope's name before that of the Queen. When called to account for this at the Court of Common Council, he defended it on the ground that the ancient guilds of the City of London were accustomed to drink to "Church and Queen," and the principle of "Church and Queen" being the union of the Spiritual power with the temporal power, "as he and his guests at the Mansion House looked upon the Holy Father at Rome as the head of their Church, what more natural than that they, observing the invariable custom in their own faith, should place his name in conjunction with that of our beloved Queen, and should place it first." This defence is ingenious and plausible, and shows the evil of the High Church custom of putting the Church—by which they mean "the clergy"—before the Queen. Those who do so can hardly quarrel with the Roman Catholics for putting "the Pope" in place of "the Church." But, as the *Record* remarks, "The Roman position is put in a sentence in this toast; first, obedience to a foreign power, then loyalty to the throne—if loyalty it can be called."

It is curious to observe how little conscious Roman Catholics seem to be that in giving public expression to what they deem the essential articles of their faith they are exposing their utterly unscriptural character. If any truth stands out clearly in the New Testament it is that Christ is the Head of the Church, but the Lord Mayor says that Roman Catholics "looked upon the Holy Father at Rome as the Head of their Church." Clearly, therefore—as a church cannot have two heads—their church is not the one of the New Testament. Again Cardinal Vaughan spoke at the same banquet of the Pope being "the Vicegerent of the King of Kings and Lord of Lords"; but this title is given to Christ in connexion with His second coming on both occasions when it occurs in the New Testament (1 Tim. vi. 15; Rev. xix. 16), and then He certainly will have no Vicegerent, but will take unto Himself His great power, and reign. No less certainly till that day comes does He exercise His spiritual power now on earth through the Holy Spirit, and needs no other Vicegerent, and the very claim which the Pope makes to be such convicts him rather of being the Anti-Christ, which means a Vice-Christ as well as an opponent of Christ.

There could be no better illustration of the extreme difficulty, in the present state of political tension, of keeping apart religion and politics, than is afforded by the pathetic appeal, lately addressed by the Young Women's Christian Association of Ireland to their sisters in Great Britain, to use their influence to prevent the passing of the Home Rule Bill for Ireland. It may,

at first sight, seem as if this were a political question, outside the range of Christian ethics, and unsuited for being the ground of an appeal from one Christian Association to another. But it is hard to maintain this view in sight of the fact that those who appeal do so in the full expectation that they will suffer, should the Bill pass, the loss of property and religious liberty, and even (as they put it) possibly of life itself; whilst those appealed to are in the safe and secure enjoyment of these blessings. It is difficult to maintain that this is a mere political question, and does not involve the far more important one of Christian duty to Christian brethren and sisters in distress, who appeal for help to avert evils—the approach of which they contemplate with terror. They, at least as living in Ireland, are much more likely, than are the inhabitants of Great Britain, to be intimately acquainted with the real conditions of this momentous problem; and they may therefore claim for their appeal a courteous and sympathetic consideration on the part of their sisters in Great Britain.

THE CATHOLIC SPIRIT OF TRUE RELIGION.

We propose giving, during the next two or three months, extracts from a remarkable volume on the subject of "Catholicity of Spirit," and which was published so long ago as 1845. This was almost simultaneously with the negociations taking place between eminent Christians of various evangelical churches in Great Britain, the United States of America, and several continental countries, and which resulted in the formation of the Evangelical Alliance. In a brief preface the anonymous author of the volume states that the main argument of his work is "to prove that whatever the ecclesiastical order which may prevail in the Millennium, yet, in reference to the present epoch, not an outward uniformity over all (as the Church of Rome contends for), but an unity of spirit in variety of forms (as in the Churches of the Reformation) is a constitution of the Catholic Church answerable to the light of reason, of sacred history, and of Scripture; that, in keeping with this state of things, religious men of every evangelical denomination are called upon as disciples of Jesus Christ, and the Redeemed of the Lord, to entertain towards each other, and the communions they severally belong to, feelings of mutual recognition and esteem; and thus to seek to arrive at truth and ultimate unity over all, through the medium of mutual love in Christ Jesus."

The treatment of the subject includes such important principles and considerations as the supremacy of Revelation, reason and conscience, Christian liberty and toleration, unity and uniformity. The author also deals with his subject in the light of sacred history, of Scripture principles and precepts, and of reason. In our present issue we are able only to give an introductory chapter.

CHRISTIAN EXCLUSIVENESS.

There are in our country, at the present moment, a great many devotedly religious persons who are very exclusive in their religious views, and their numbers are daily increasing. There are also a great many others who have no toleration for these exclusives. Thus, exclusiveness on the one hand is met by intolerance on the other. Coldness, or else mutual recrimination follows. And very many who are noted by the world for their religiousness, exhibit to the world, instead of the fruits of the Spirit, only unsocial feelings or angry passions; instead of "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance," they exhibit moroseness, contention, haste, anger—in a word, all the opposites of the Christian graces.

Our blessed Saviour said—"By this shall all men know that ye are my disciples, if ye have love one toward another." He gave to the world mutual love among His followers, as the criterion of true discipleship. But His words are disregarded. The many in the Church, just like the many in the world, love each other only when they happen to be of the same society or party. Wherever there are differences, then, in the Church, just as in

the world, there are contentions. Are we to wonder, then, if the world, not caring to inquire into the merits of religious questions, but always quick to observe faults among those who profess to be religious, should form hard judgments of religion itself, which appears to them to be the cause of such perversion of the social affections, and of such disturbance of society? Are we to wonder if the world should wish to attenuate, or even at once to extinguish, religion? No. The world has good ground to stand upon when it condemns those whose conduct and profession accords so ill. The children of this world are in their generation wiser than the children of light. They feel they are safe in resisting the religion which bears such bitter fruits. They know that it cannot be the true religion which actuates the contentious man; and hence their power. And hence the severity of those stripes by which the self-dividing and self-consuming Church is now chastised by the world, which has always been united against it, but never was so strong before.

"All the law," says St. Paul, "is fulfilled in one word, even in this—Thou shalt love thy neighbour as thyself." Such is the code of Christian morality. And this is all. How heavenly in itself; how congenial to the warm and grateful heart to keep it! But how went it with the keeping of this law, even in the Apostles' days? "If ye bite and devour one another (the Apostle adds), take heed lest ye be consumed of one another." And how goes it with the keeping of this law in the present day? Have not we as much need to take heed as the first Christians had? Have we not more? We have not, like them, supernatural endowments amongst us to keep us together, and to enable us to make head against the world, and to convince it. In our case everything depends on our Christianity. Inspired guidance has ceased; miracles have been withdrawn, and if charity fail, what will become of us? Plainly, in that case, we cease to be of the Church of Christ; for in the Church of Christ, charity never faileth. "Whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part; and when that which is perfect is come, then that which is in part shall be done away." But "charity never faileth."

Now, looking around us, is no one unwarrantably exclusive and another unwarrantably intolerant of the exclusiveness of the first (let me not say of his own exclusion)? Well, then, why this on either hand? Is it that we ought to "contend"—that we ought "to strive for the faith of the Gospel." Good—only let it be against the "adversaries" of the Gospel, and in the way which the apostle commands, when, in this one instance, he speaks favourably of striving—that is, let all of us, "standing fast in one spirit, with one mind, strive together." Or is it in general terms that we must maintain truth, oppose error, and preserve communion and religious intercourse pure, because this alone is true Christian wisdom, this alone the wisdom that is from above. Good again—"the wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, and full of mercy and good fruits, without partiality, and without hypocrisy." It is first pure. But, trusting that this refers to doctrines, how, let me ask, is this purity to be sought and exemplified? The apostle informs us in the next clause. "The fruit of righteousness," says he, "is sown in peace." And would that all those who love righteousness and truth, instead of indulging in the irascible movements of self, mistaking them for holy zeal, only mark this characteristic of heavenly wisdom, and in the terms of it, begin to sow in peace henceforth. Oh, then, what a beautiful spring-time in the Church! What a blessed revival of primitive Christianity! How soon would many a field be white unto a rich harvest of the fruits of the Spirit!

Let us begin at once with the endeavour to sow in peace. Let us calmly ask, in the interest of those who are exclusive, whether this so-called exclusiveness really be a fault? and, granting it is found to be so, still, whether it ought to be charged at the outset, I need not say with intolerance (for that never can be right, when directed towards those who are sincerely convinced of the truth of what they believe), but with severity against those who have fallen into this state of religious feeling? Since persons acknowledged to be devotedly religious are exclusive, is there not evidence for concluding, either that such exclusiveness is actually a right thing in itself, or else that, if it be a wrong thing, still it is such a thing as can so transform itself into the semblance of a right thing, as to be

taken for such by good men? And, even supposing the latter alternative to be true, ought not respectful argument, rather than mere denunciation, to be the way in which the evil should be met?

Let us not begin, then, merely by denouncing exclusiveness, as many who are pious, and not otherwise blameworthy, often do. Let us inquire calmly and in a Christian spirit, whether this exclusive temper, which is apt to gain possession of many religious persons, and even to increase as they increase in religious devotedness, be actually a right thing, as they think, or only the semblance of it,—whether it be really an element in the spirit of holiness as they judge, or, on the contrary, only a shadow cast in the soul by a religious light, which is admitted only in one direction, and too much in the form of seclusive devotional feeling. Certain it is, that under partial lights, shadows must form. Nay, the more intense the light in such a case, just so much darker must be the shadow also. The fact, therefore, that very exclusive views and feelings are often found associated with very devotional feelings, nay, the consciousness in my own experience, that while I am becoming more devout, I am also growing more exclusive, is no sufficient evidence either from without or from within that exclusiveness is a right thing. On the contrary, it may be nothing better after all than *self* rising in the shadow, which a beam of religious light has cast in my soul, and, mistaking its own native feelings of pride or of self-righteousness for the spirit of holiness, because there is a religious halo around them.

But of this hereafter. Meantime, let us remark, that whatever the true character of this exclusiveness, it defines in a very marked manner the conduct of those who are under its influence. Instead of breathing a truly Catholic spirit (which is it not one of the best evidences of the supremacy of true religion in the soul?), they feel as if called upon by conscience, and the spirit of holiness, to stand aloof from other Christians, and to limit the outgoings of their charities, and all Christian co-operation, to the circle of their own communion. That alone they regard as trustworthy, and on every scheme, however Christian in its aspect or profession, they look with suspicion, or positively denounce, if it but originate in another. They have a good conscience in resisting, and they plead "principle" for it. But in standing out upon a lesser principle, do we not often compromise a greater? This needs to be considered. And though they pray and haply sigh for the day when all religious differences shall merge in the unity of the Church, and when all who bear the name of Christ shall freely open their hearts to one another: yet, unhappily, they remove that day so far into the future, as to deem it not to be thought of now,—and meantime entertain such isolating and unsocial feelings in religion, and such stringent views of the constitution of the visible Church, that one would think, were he to form his opinion of Christianity from their views of it, that its watchword was "exclude," and the first line of the Church's rubric, "make fast the doors." Thus, conscientiously, no doubt, but just so much the more effectively, do thousands of devotedly religious persons spend their lives and energies chiefly in repelling others from Christ, and resisting every scheme, whether of Christian philanthropy, or of Christian communion, which proposes to be in any degree Catholic.

A MESSAGE FOR EVERY HOME.

In our March issue we published a statement by the Rev. J. D. Kilburn, regarding a plan which had recently been adopted, in consultation with several friends in various countries, for bringing a Gospel message into every home; and the idea is that as there are tens of thousands of persons on the continent of Europe who have never had one clear Gospel message, some at least of these might be reached by inserting in newspapers a simple text of Scripture. We have received letters showing that the plan is meeting with good success. Mr. Kilburn writes to the Secretary of the Alliance:—

"If this work extends, you will have had more to do with its growth than you imagine. That little circular would never have seen the light had it not been for the friendly letter when I asked your advice about it. The work seems to be of God, and I feel sure will have His blessing.

"This week we are sending an announcement to between forty and fifty papers in Italy, with a circulation of over 1,000,000. Who can estimate the results that may,

with God's blessing, come from that alone? Last week we had a brief message in the highest German papers for Protestants, which are seen by those in high places. In no other way can the people be reached whom we are reaching now. Of course the outlay is considerable, but I am going forward spending what I can spare and trusting for the rest.

"We aroused quite a stir among the Catholics in Berlin a fortnight ago. One of the editors who published our announcements in his paper, wrote to say he had had great unpleasantness with the priests, and that leading articles had been written about the matter in some other papers. Our aim is always twofold—(1) To bring the clear Gospel before the people; (2) To get them to search the Scriptures. It seems to me that the very opposition aroused will help in the second object.

"Here is a fact that will interest you: The editor of a newspaper in one of the most Catholic districts, not only put John iii. 16, with which we opened our campaign, in a much larger type than we had paid for, but himself inserted it afterwards on the first page without pay."

Mr. Kilburn closes his letter with an earnest request that friends of the Gospel everywhere will pray for God's blessing on this effort.

An Italian correspondent writes: "I have read in *Evangelical Christendom* and in the *Christian* how warmly you are inclined to help in the undertaking to insert in worldly papers some verses of the Bible in order to disseminate God's Word in most places where no Gospel nor tract would ever have entered. By means generously offered to me by the Rev. J. D. Kilburn, we inserted the golden passage—John iii. 16—in about fifty different Italian papers twice for about £4 altogether. But, as we did not want to put any address to be referred to in the insertion, I had no means of hearing if any good fruit has proceeded from it. Will you think again of Italian papers if you succeed in collecting more money for that excellent purpose?"

Already some few pounds have been received from friends in the United States and Canada, as well as in our own country. Mr. A. J. Arnold, 7 Adam Street, Strand, London, will be glad to take charge of any further amounts which may be forwarded for this object.

Foreign Intelligence.

FRANCE.

[From our own Correspondent.]

Paris, April 15, 1893.

It will interest most readers that Père Hyacinthe has placed his church under the jurisdiction of the Jansenist Archbishop of Utrecht, which will doubtless rally the remnant of the French Jansenists, among whom there are still yearning souls, who have never seen clearly the way out of Rome's entanglements, and yet stood firm to Jansenius and Saint Augustine, through excommunications and petty persecutions, to this day. Lately, Pastor Mettetal delivered a remarkable lecture in this church on "Jesus Christ and France"; it was exceedingly well received, and irrepressible applause burst forth several times. Father Hyacinthe expressed his satisfaction in having a full-robed Protestant pastor preach in his pulpit! The wish of these earnest men, and a few others, is to form a league to bring France to Jesus Christ, irrespective of Church denomination. The Old Catholics of Germany and Switzerland have been united in alliance with the Dutch Jansenists for the last four years. Maybe it will infuse more light and widen the perceptions of the remnants of the Port Royalists, giving them the expansion that persecution and evil times deprived them of in days of yore. The bent of Père Hyacinthe is onward with his conferences, together with his Protestant brethren.

Churches were amazingly full during Lent, Holy Week, and Easter, in all denominations. Lent is also a fashionable time for fashionable ladies of all calibre to sit under the preaching of fashionable monks. "Oh derision of the Sermon on the Mount!" says the *Journal des Debats*. "The sacred homily becomes a sort of

lying parody, in which the Gospel is as absent from the language of the speaker as from the attention of the hearers: and where the *ensemble* of the spectacle—a rich and self-satisfied congregation, parading its vanity in seats inaccessible to the poor, listening to a beautiful tenor swelling his sacred notes—is an inconscient mockery of the essential spirit of the Gospel! Can it be supposed that a single worldly woman has ever been converted, in the true sense of the word, by a fashionable Lent lecture?"

A point of surprise—except to those well versed in the history of the Papacy—is the ease with which a few words of apparent liberal tendency from the Pope, who laughs in his sleeve at their success, are swallowed by many who should be wiser! Other words, addressed elsewhere by him to Roman Catholics in Italy and Hungary, lift the mask. No; Rome and liberty are severed, never to unite.

It is well said that the hopes based on the proclivity of the student world in France towards the spiritual, is but an intellectual move; the feet stick fast in the mire. The deep gangrene, gnawing the very vitals of our youth, is immorality—deadening the spiritual faculties, however much the brain may be exercised, and the mind approve what is pure, in his intellectual hours. Man by wisdom knows not God! When will the simple "folly of the Cross" be turned upon these learned ignoramuses concerning the power of the Gospel? Alas! so few who call themselves believers know and experience its real power sufficiently to wield it manfully!

Meetings of pastors in various places, called "Revival" meetings—"Missions" would be the true name—are stirring up Protestants to a greater degree of life, which most acknowledge to be very necessary. Lectures, sermons, prayer-meetings, room for inquiry and conversation, and the Lord's Supper at the close. Different denominations join. In Caen, every evening during the Holy Week, meetings for mutual prayer and edification were held at the houses of Church members in different parts of the town.

The Rev. R. W. MacAll, D.D., is in Paris, and his health seems improved. Pasteur Boegner, Director of the Mission House, is adopting the magic-lantern in his missionary lectures in various churches with marked success.

The sudden death of Jules Ferry, after being chosen President of the Senate, has been much noticed; the rapid change from unpopularity to popularity was too much for him. When Minister of Public Instruction he presided in person over the opening of the curriculum of the Theological Protestant Faculty, and although it was not to be expected that he understood Protestantism, which he called "one of the forms of liberty," while at the same time he nominated professors without consulting the churches, yet he was favourable. The sweeping change in public schools making them free, lay, and obligatory, was of his doing, pressed on by many who had not sufficiently considered the question under its deeper and more serious aspects and consequences, besides those who knew it was a stepping-stone to eradicate all religion. No religious service attended his grand public funeral.

The English Sailors' Home in Marseilles seems to be doing vigorous work under the congenial manager, who is captain of the Church Army, its sole out-post in France, hitherto. The Foreign Sailors' Home is under the care of Mr. C. E. Faithfull.

The Queen Regent of Holland lately gave 200 francs, and 200 francs for her daughter, to Elie Vernier, the venerable Evangelist, to help on the Evangelisation of France.

Algeria, and consequently the Protestant emigrant colonies there, are suffering the agonies of hunger from dearth, consequent on the lack of rain. Subscriptions are being collected for them.

Several well-known and much-loved Christian men and women have been called away lately—among them M. Baux, of Marseilles, after a life full of good works; Pastor Chottin, a most original character, formerly a Romish priest; Dr. A. Morin, jun., greatly esteemed in Paris; and Leon Pilatte, the energetic editor of the *Eglise Libre*. Regarding the latter, the Protestant journals have filled their columns with laudatory articles. He himself wrote from his dying bed a pencil codicil to his will as follows: "For my burial — Without any show. Lowest decent class of funeral. No printed invitations. On my tomb, no epitaph. Initials (only) between the dates of birth and death, and the text 'Call upon me in the day of trouble.' The Rev. Dr. Murray Mitchell, late missionary, is begged to preside alone at my interment, without saying a word about me; if not he, M. Draussin; otherwise, no one. To be buried

in silence. December 9, 1892.—LEON PILATTE." His wish was strictly respected.

THE LATE M. LEON PILATTE.

Our French correspondent favours us with the following brief obituary notice of the lately deceased Leon Pilatte:—

"A few facts of his early life, gathered from the jottings of our diary at the time, may be useful and new to many. He was born in Vendome; began life as a copper-founder, was converted from Romanism before he was twenty, and, had his health permitted, would have found in the foreign mission-field a noble sphere for his ingenious activities. We knew him when fresh from the country—a round-faced, happy-looking youth, introduced by Napoléon Roussel,—beaming with love to the people and love to his Lord who had lately called him. A strong fellow-feeling with the working masses, and, withal, a Republican, he knew at once how to deal with them, while most people were (as he expressed it) engaged in 'stroking them the wrong way.' He seemed to be a man of the hour in 1848, when in public meetings, then called clubs, his voice and popular energy got for him any length of hearing and favour with the rough element. We witnessed him more than once bring silence in the midst of uproar and confusion, and secure quiet hearing for himself or others—even for an obnoxious priest, in order to maintain equity. It resulted in his having meetings for workmen in the Quartier Mouffetard, in the Faubourg Saint Mariel, attended by 500 men in blouses; his subjects were—'The Life of Jesus,' 'The Establishment of Christianity,' 'The History of the Papacy,' and 'The Socialist and Communist Question.' This went on from May to December, with crowded meetings, and more private ones for those who applied to him anxiously about their souls' salvation; while the rest of his time was devoted to visiting them at home. He was surprised to find the women as versed in Proudhon and Cabet's systems as the men. One said to him: 'Hitherto Proudhon has been my god, but henceforward I shall follow you, for your words have more truth in them than his.' He had eleven warnings not to taste food in the district, for priestly adversaries had resolved to poison him. His popularity went on increasing. In January 1849, he had a thousand enthusiastic hearers; one evening, he being hoarse, a man stepped up, and, amid perfect silence, said he was interpreter for the whole concourse in beseeching him not to injure himself for their sakes, but spare himself until the morrow; the whole audience joined in this with tremendous applause. All day people were at his rooms; conversions took place, and sin was relinquished. But the meetings were denounced to the authorities, and assimilated to 'clubs,' to which at that time women were not allowed to go; he was fined 100 francs, and the place closed. The people went in a body to him to learn the amount of his fine. '100 francs,—is that all? Never mind; we will defray it for you!'

"Ranks of priests had attended his meetings as well as the opposition real 'club' of the Abbé Chautôme, where discussions were allowed; at one of these, the people interrupted the leading priest until he lost his temper, and the strange dialogue took place: 'You interrupt me every instant!'—'Yes; because you tell us nothing but falsehoods,' shouted the people.—'When Mr. Pilatte speaks you listen to him in silence!'—'Yes; because he tells us nothing but truth!' thundered the *blouses*.—'I will go elsewhere to hold my meetings, where I shall obtain silence!' said the priest furiously.—'Yes; because you will be left in the lurch!' shouted the whole assembly. At the close, the priests consulted together in the street, and were overheard, saying, 'we must put a stop to this man—Pilatte!' Each gave his view of the case—viz., to accuse him of calumny, to get him prosecuted, &c. It was the very next day that he had to appear before the correctional police. He applied to the Minister of Public Worship for full instructions, and received a document that would guide him in future assemblies; and so he continued on the same lines. One day, in May 1849, an invasion took place of men who were of a different stamp, and who had been disturbed in their own secret meeting and ejected by the police. L. Pilatte was confuting Proudhon's atheism, &c. The newcomers interrupted him, and he had to put forth great exertion to overcome the noise. They waited for him outside, and shouted 'Down with the Jesuit.' He was rushing in among them dauntless, saying he was no more a Jesuit than themselves,

when a posse of women—wives of his usual hearers—dragged him away, and escorted him to his own door, shouting that they would defend him or die! A stone was hurled at him, and he fell, fainting; but the next evening he was at his post confuting Cabet's system. Then came the cholera, when 25,000 deaths was the official report. When it first appeared he found himself timid, and therefore went to the hospitals and thoroughly accustomed himself to see the dying and dead, until all nervousness was gone. And as the disease increased, he was able to attend spiritually and medically to the sick from morning till night. Many found salvation during their last hours through him. During the time of political clubs in 1848-9, he calculated that he and his friends had been able to bring the Gospel, in Paris, before at least 100,000 people. The Colporteurs, during the time, were asked for 'Citoyen Pilatte's Bibles,' and and sold a large number of Scriptures. In 1850, reactionary laws obliged meetings to be private, and restricted the number of hearers (under twenty). In May, 'hunted and annoyed by the police, crossed in every plan, and hindered in every project, he was sent to England, Scotland, and America to collect funds for the Evangelical Society.

"This sudden flight was a woeful disappointment to those few who knew the errors, needs, and aspirations of the working men of that period, and who saw in L. Pilatte apparently the one man fitted to plunge into the seething mass and bring out 'vessels fitted for the Master's use.' Had his life ended in the struggle it would have been gloriously worth while, and led others on in the same path! But a change passed over his life, his lines were altered, politics and controversies crept in; he attempted several evangelistic works, preached before many, and settled in journalism, into which he threw himself with his whole ardour to the end.

"And so it has been to others since! Just as we wrote the last sentence, our eye fell on one of our to-day's Protestant French papers and read the words: 'When shall we see arise the truly popular evangelist, who will attract the attention of the masses, move them and draw them to the foot of the Cross? when shall we have a French Taylor, a Whitfield, a Wesley?' . . *When?* When you cease to extinguish them! When you cease to force them into pre-conceived moulds. When you cease to crush the very life out of them in your schools of criticism!"

GERMANY.

[From our own Correspondent.]

Berlin, April 15, 1893.

It is now decided that Professor Schlatter, of Griefswald, will be transferred to the Berlin University on October 1. By birth a Swiss, he has already been a long time in Germany, and is not only known by his theological books, but has also had great influence on the students. His choice is, therefore, decidedly a fortunate one; and it may be hoped that, as the only representative of believing theology at our University, he will draw many students to his lectures. This is very necessary in our eye, where Rietschel's modern rationalism has got such hold on the minds of many young divines. The waves caused by Professor Harnack's attack on the Apostles' Creed have not subsided yet. In the province of Hesse, the three General Superintendents—representing the Lutheran, the Reformed, and the United Churches of the former electorate—all residing at Cassel, have issued a joint pastoral letter to the clergy of their district, in which they express their adherence to the faith of the Bible, and show the great difference there exists between Christ, the Son of God, as He is taught to us by the Word of God, and a kind of man who became God, as modern theology makes Him. We trust that this warm testimony to the old truths will prove the more beneficial, as the document is at the same time a beautiful exhibition of the unity of the different evangelical denominations on the cardinal points of doctrine.

The law changing the Day of Repentance has now been signed by the Emperor and published for Prussia; in the other German countries the same thing has been or will be done. Already, this year, on November 22, the common Day of Repentance for the whole of Germany, which is always to take place on the Wednesday before the last Sunday after Trinity, will be kept, and here in Prussia, April 26, which used to be the day, will lose the character of a holiday.

The number of new churches built

during the last few years in our capital, have rendered it desirable to consider whether it is not possible to build cheap churches, and serious attention has been given to the question. Several architects have been requested to make plans, and it is hoped that we shall not only facilitate church-building, by doing it at less expense, but the new places also contain rooms for Sunday-school classes and other parochial purposes. This new idea is certainly an improvement.

The Ladies' Organisation, which was started at the wish of the Empress, to support the work of deaconesses in the different parishes of Berlin, has made great progress. At the last general meeting, when the Empress presided, about 3,200 ladies were present. A few short addresses were given by our leading ministers, in which attention was drawn to the fact that the deaconesses would not prove sufficient if the cholera should re-appear, and in which a hearty plea for personal assistance was brought home to the hearers.

An evangelistic campaign, made in Hamburg last winter by Pastor Röschmann, in connexion with Pastor Christlieb (son of the well-known late Professor) and Lieut.-Colonel von Knobelsdorff from here, has proved so far successful, that the urgent wish was felt to secure permanent evangelisation for Hamburg. The means were quickly brought together, and Pastor Röschmann, who hitherto only worked in the rural districts of Schleswig-Holstein, now takes up his residence in Hamburg. He is still a young man, but already greatly blessed with conversions.

The party of the Positive Union held a conference here last week to discuss its future policy. Since the last General Synod there was a great danger that the party would break up altogether, as one half, headed by Mr. Stöcker, wished to claim more decidedly the independence of the Church; while the other half, wishing to be more prudent, refused in consequence to elect Mr. Stöcker into the committee of the Synod. The rupture seems, however, to have been avoided—the more moderate element kept the upper hand, and a great united testimony against the attacks upon the Apostles' Creed showed that there are, after all, more important questions in the present day than a little more or less liberty for the Church.

At the same time, the eighth German Sunday-school Convention was held at Frankfort-on-the-Maine. There is much religious life in that city now, and this was beneficially felt in the Convention. Also, the morning conferences were attended by above 300 persons, mostly engaged in practical Sunday-school work. The neighbourhood (Cassel, Wiesbaden, and other places) had sent numerous attendants. From further off, only the well-known leaders of Sunday-school work were present; but as they came from Bremen and Mecklenburg, from Wurtemberg and Bavaria, from Berlin, Silesia, and the Rhine, this universal character of a German Convention was completely maintained. Pastor Müller, of Barmen, on the first day, gave practical hints to Sunday-school teachers. On the second day, the question of how to celebrate Christmas, Easter, the anniversary of the school, &c., was treated. In a more private conference, the further development of local unions and the liturgy were discussed. The Sunday-schools in the Rhine province have no liturgy—in most parts of Germany there is one, which gives our Sunday-schools the distinct character of a divine service for children; the question was urgent because a new book of liturgy is being prepared for the National Church of Prussia, and as this will probably contain also forms for Children's Services, it was thought advisable to bring about an understanding on the desires of Sunday-school men on this topic. Social and popular gatherings, with large attendance, filled up the evenings. A steady progress in Sunday-school work could be reported. As now a great many different people have taken up the work, it is natural that all partakers of such a Convention do not agree in all things. The opposed views did not, however, show themselves so decidedly as at the Bremen Convention seven years ago, where a strong High Church current was felt. This time, however, the larger Evangelical view and an ecclesiastical tendency were felt to dispute the ground with each other. But the differences were not so strong as to break up the brotherly unity—they were not hidden nor clearly spoken out; but it may be hoped that both sides learned from each other, and that new and helpful impulses will go out from this Convention.

ITALY.

We quote the following from *A Voice from Italy*:—

"Beside the direct work of Italian Evangelisation in preaching and teaching, we must not forget how much quiet and lasting work is being done by other agencies of various kinds, which may be regarded as adjuncts and handmaids to the more direct work of Evangelisation.

"This reflection is suggested by the perusal of three Reports sent from Florence, and which describe Christian and beneficent work in that city. There lie before us the Reports for 1891-92 of the 'Evangelical Publication Society,' the 'Florence Medical Mission,' and Dr. Comandi's 'Boys' Protestant Industrial Home'—all full of interest and encouragement. Space forbids us to do more than note down a fact or two from each.

"(*a.*) The friends who manage the Claudian Press in Florence are evidently alive to the prodigious power in our day of the printed page for good or evil; and from their Annual Report we rejoice to mark the ever-increasing stream of sound and Scriptural literature which issues from Florence, and which, through nine depots, is sent abroad over the whole Peninsula. An idea of its progress may be gained by the following figures: In 1867, the Italian Evangelical Publication Society only issued 98,000 copies of sundry tracts; but in 1891 the same Society published 304,000 Scripture portions, 132,600 books and tracts, 35,000 almanacks, and 116,000 periodicals—all, of course, in Italian. The return from sales for last year (the highest figure yet reached) amounted to 2,878,568 lire—a large sum indeed; but help is needed from abroad, for the Society sells without profit—often under cost price—and makes free grants to many who are engaged in Mission work.

"(*b.*) Last year was the twelfth of the Florence Medical Mission—a most beneficent Christian work—under the superintendence of Miss Roberts. In connexion with it two Bible nurses are constantly at work, and Sunday-schools are taught. Over 2,000 patients have been treated during the year, and in every case endeavour is made to reach the spiritual need as well as to heal the body. Beside Dr. Paggi's work in connexion with this Medical Mission, Dr. J. Henderson began a similar work in the San Frediano district last year, and the result proves that there is abundant work for both in this Christ-like work among poor and sick Florentines.

"(*c.*) Another blessed work of Christian beneficence in Florence is the well-known 'Protestant Industrial Home for Boys,' under the direction of Dr. Comandi. In this House of mercy are lodged, fed, and trained for the work of life, 100 boys, mostly destitute and orphans. From the relatives of a few a small monthly sum is received, but by far the larger number are kept and taught gratuitously. A special feature of the Home is indicated by its title 'Industrial;' for, as in our own Ragged Schools at home, school workshops stand alongside of the ordinary class-rooms. Best of all, the objects of Dr. Comandi's care are taught to remember their Creator and Saviour in the days of their youth. Nor in vain; for in this Report Dr. Comandi writes: 'Last winter in particular we felt that the blessed influence of the Holy Spirit was working among them: many came voluntarily to confess sins which had lain on their consciences for years. One of the fruits of this awakening was a real change of conduct among several; and some of the elder boys, after having given themselves to the Lord, made a public profession of their belief, and were received as members of one of our churches.'"

REVIVAL WORK IN THE VALLEYS.

The following passage from the *Bollettino* of the Waldensian Mission Churches will be read with interest:—

"In reading the Report of the different parishes, we cannot do otherwise than state, with deep gratitude to God, that a real religious revival has taken place, if not in all, at least in many of the Waldensian parishes. Large revival meetings were held, and in many places the halls were too small to hold all the people who came to hear preachers like the Rev. William Meille and others. Earnest appeals were addressed to the people of the Valleys, to consecrate themselves more completely to the service of God. Prayer and family worship were the principal subjects of these addresses. Something has been accomplished, for in many houses family worship has been established; in various parishes a more fervent spirit of prayer has manifested itself; and lay-brothers, in greater numbers than formerly, shaking

off that timidity and false shame which are so general, have come forward to pray in our meetings.

"The Young Men's Christian Associations have increased in number and vigour. In 1890 there were twelve, now there are twenty-four. In these last two years several Young Women's Christian Associations have been formed, having mutual edification for their principal object.

"In one of the parishes (Angrogna) there are four Young Men's Christian Associations, with 125 members. In another (Villar-Pellice) there are five, with 168 members. The pastor of this last parish is happy to be able to say that he can rely upon the co-operation of eighty persons, all lay-brothers of course, who speak and pray in the different meetings.

"The pastor of St. Germano has, besides the help of the elders and deacons of his church, that of a small army of thirty-eight male and female Bible-readers, who go from house to house sowing the good seed of the Word, exhorting the brethren, and comforting the sick."

The Rev. William Meille continues his evangelistic work with unabated zeal and gratifying success. May the Lord abundantly bless his efforts! A revival in the Parent Church cannot but result in greater activity in the Mission-field, by which many souls will be saved.

A discourse recently given by Signor Raffaele Mariano, in the great hall of the Royal University (Regia Università) in Naples, on "Art and Religion," contains some grand verities, and was listened to with that eager attention which his erudition and accomplished scholarship command. Speaking of symbolism, he said Roman Catholicism has pushed it to such a point that it has ended by concealing—and in truth burying out of sight—the thing *signified* under a mass of sensuous forms, not always beautiful or æsthetic, but only too often ridiculous and grotesque. The excess in this direction absorbs and distracts the senses, and holds them enthralled in the external, whilst the inner man becomes drowsy, and spiritual energy is suffocated. When the Reformation took place, asserting that justification in the sight of God does not depend on external actions and on magical and sensuous operations, but was by faith and by the internal change of the heart and the will, it was right. It was thus, although scarcely recognising the fact, that it lured back the human conscience to the pure and unsullied Gospel of Christ.

Such testimony to the crown jewels of the latter dispensation, and to the sterling work of the Reformation, is of the utmost value, coming as it does from the professor of ecclesiastical history in the University of Naples. Doubtless the sceptic and narrow-minded little relished such sentiments, indeed the marks of disapprobation which now and then were heard in the hall showed that a part of the audience have need of further light. Nevertheless it is a sign of the times that such a man of renown—well aware that he was about to lecture before professors, students, and a distinguished company—should have elected to speak on the subject which he did; and to introduce a theme so little in favour with the clerical party, must indicate that there is among the laity and the rising generation a certain disposition to listen to the truth and consider and weigh its value.

In the *Piccolo Messagere* we read that the Committee of Evangelisation of the Chiesa Evangelica d'Italia (Free Church) have held two sittings. There are now 26 regularly constituted churches, 131 groups, stations, and places regularly visited, 20 ordained ministers, 7 evangelists, 1 retired evangelist, 1 student in theology, 11 colporteurs and Biblewomen, 1,666 communicants—233 admitted in 1892—446 catechumens, 4,667 adherents, 1,077 day scholars, 1,221 Sabbath scholars. The contributions received from the churches—11,921 lire, 35 c.

An interesting incident has occurred at Termoli. The circulation of the Bible has been going on for some time in this place, and, indeed, throughout the province of Campobasso, in which it is situated. Some of the inhabitants of Termoli, being anxious to have some evangelical teaching, invited a pastor to come and hold services. For a time things went on quietly, but the priests taking alarm, aroused opposition, and it was deemed desirable to discontinue the visits of the minister. However, some of the priests, later on, caused great scandal through proceedings which need not be particularised, and this so thoroughly roused the inhabitants that they determined to demand an evangelical pastor once more, saying—"After all, the Protestants have right on their side." According to the request forwarded, the pastor of the Episcopal Methodist Church at Foggia, accompanied by the colporteur Antonio

Cocca, went to Termoli a short time since. Arrived at the station, what was his surprise to find nearly 200 people waiting to welcome him. The hall or large apartment placed at the disposal of the pastor by Signor Campolieto was soon filled to overflowing. This was the first service of the day. In the evening a Conferenza, or mission service, was held, at which the utmost interest was shown, people giving true evidence of being determined to have *the Gospel* for their gospel.—K. F. D.

SPANISH EVANGELISATION.

By the Rev. Wm. Moore, D.D., Principal of Training College, Puerto Stana Maria, Spain.

Among the several mission agencies at work in the Peninsula, the oldest, and for many years the chief one, is the Spanish Evangelisation Society of Edinburgh, of which Mrs. Maria D. Peddie was the foundress, to whose interests she has consecrated the best portion of her life, and over which, we are glad to say, she still lives to preside with her wonted zeal and ability.

This Society was formed several years before the Revolution of 1868, during which time its efforts were mainly confined to ministering to the refugees on the Rock of Gibraltar, and of secretly circulating copies of the Scriptures in the principal seaports, as opportunities occurred.

As soon as the country was opened its agents were among the first who entered the open door, and following in the wake of General Prim's victorious army, having received his permission, began to preach the Gospel to the thousands who "pressed upon them to hear the Word of God." Appeals were made for funds. At that time there was no difficulty in interesting British Christians in the evangelisation of Spain. The tide of sympathy and support set strongly in the direction of this interesting country, so long hermetically sealed, but now so marvellously opened to the reception of the blessed Gospel.

The Spanish Evangelisation Society established its head-quarters in Sevilla, the capital of Andalusia. In succession it occupied the important centres of Cadiz, Malaga, Granada, Cordoba, Constantina, Huelva, and other posts as minor missions. To provide evangelists and teachers for this wide field it established a training college in Sevilla, under the presidency of an able young minister of the Free Church, from which seminary, although continuing for only a few years, several efficient labourers were given to the Spanish work.

With the lapse of years, the first gush of enthusiasm for Spain on the part of the home churches had spent itself, and this Society, in common with all others, was greatly hampered, not only in endeavouring to extend the work, but even to maintain what it had undertaken. Every year since its funds have been diminishing, chiefly from the removal by death of loyal and liberal contributors, whose places have rarely been supplied by others. It has been necessary, therefore, from time to time, and to avoid getting into debt, to retire from several of these important posts; but, with one or two exceptions, this has never been done until some society was found to step in and carry on the work.

The centres at present occupied by this Society are Sevilla, Cadiz, Huelva, and Granada. In connexion with all of them there are large day and Sabbath schools, in which the young are being trained in the knowledge of the Scriptures. There are also many "minor missions" or outposts, where the pastors hold stated evangelistic services, some of them largely attended. From Granada as a centre, the Rev. John L. Murray, the Society's missionary, extends his labours through the fertile and populous Vega, having preaching stations in several of the villages, and two day schools largely attended, notwithstanding the continuous and unscrupulous hostility of the local priests. These agencies, capable of accomplishing so much good, could be largely extended if means were forthcoming. In a land where "gross darkness has covered the people," is it not an incalculable blessing to have the pure light of Gospel truth shed forth by such agencies as these, and a precious privilege to take part in sustaining them? There is perhaps no other work of the same extent carried on with equal economy. On about £1,000 a year the Society supports its large staff of evangelists and teachers, pays their travelling expenses when itinerating, and the rent of mission halls and

schoolhouses. Yet the servant of the Lord who presides over its operations finds, year by year, the increasing strain of raising this modest sum. Just at present the funds are very low. If help does not come speedily it may be necessary to contemplate the sad necessity of a "retreat in presence of the enemy" from one of the important centres we have mentioned. We earnestly appeal to Christian friends to save us—to save the work of God—from such a disaster. We look to the Lord, "whose is the silver and the gold," that He may dispose the hearts of His people so to exercise "the grace of liberality" towards this Society, that it may be enabled not only to maintain its present positions, but largely extend its evangelistic agencies, as the Lord may give an open door.

Contributions will be thankfully received by Mrs. Robert Peddie, 22 Hartington Place, Edinburgh, secretary and treasurer of the Spanish Evangelisation Society; also by Donald Matheson, Esq., 46 Harcourt Terrace, Redcliffe Square, London, S.W. — *Extracted from the "Presbyterian."*

AUSTRIA.

EVANGELICAL CHURCH IN SILESIA.

The following address by the Rev. Dr. Pindor, of Teschen, was given at a meeting of the South London Branch of the Alliance, held at the residence of Wm. Payne, Esq., Kennington, on Friday, April 14, and we feel sure the readers of *Evangelical Christendom* will be greatly interested in the account given of the struggling Protestant Church in Silesia:—

I am a Polish pastor, and preach the Gospel in the Polish and German languages: in the Polish language, Sunday by Sunday, to an audience of four or five thousand souls, and sometimes more. Now, I am going to Chicago, being invited by the Chicago Evangelisation Society to preach the Gospel there in the Polish language. I should like to give you some account of the Evangelical Church of Austria, especially of the province of Silesia.

A few years ago, I happened to meet a Protestant lady, who told me the following story: When she was quite young she visited a Roman Catholic family in a distant town, who did not know that their guest was a Protestant. She was received very kindly; but some days afterwards, coming from a walk, she found all the members of the family in a great consternation—nobody would speak to her. Asking for the reason, she got no answer at all. At last, the landlord went up to her begging permission to touch her forehead. After having done so, he exclaimed, "Are you really a Protestant? You have no horns! We have been told by our priests that all Protestants have horns as being associated with Satan!" You can find, to-day, the same opinion spread among the Roman Catholic inhabitants of southern Austria.

Last summer a Protestant lady was, with her son, in a second-rate Austrian bathing place, some miles distant from my home. The son, who was suffering from consumption, suddenly died. The poor mother was not allowed to bury him in the same place because he was a Protestant; she was obliged to transport the body into a distant village, where a Protestant burial ground was to be found. Such and similar experiences you can have in Austria nearly every day. The Protestants are believed to be an inferior race.

From this you may imagine what our condition in Austria is. And yet it was not always so. Imagine to yourself a cornfield growing and ripening to the harvest; suddenly a dark cloud in the horizon appears, a dreadful hailstorm comes, and in an instant all the harvest is destroyed, except some single ears, which are beaten and wounded, but not entirely broken. This picture illustrates the fate of the Evangelical Church of Austria in the past and the present.

Our forefathers had received the Evangelical faith even before Luther, from the Bohemian, Huss, and through him from your great reformer, Wycliffe, because Huss was a scholar of Wycliffe. At the time of the Reformation the Gospel was preached nearly in the whole of the 17 languages, which are spoken within the empire of Austria. You may be astonished that I speak of 17 languages, but it is true. The Evangelical faith was found in the palace of the prince and in the cottage of the peasant. The Emperor Ferdinand I., who was a bitter enemy to the reformed doctrine, confessed himself that the

doctrine of the grace of God was a great consolation to his heart; and the Emperor Maximilian II., was secretly a Protestant.

In the year 1619, the storm began. The Emperor Ferdinand II., a pupil of Jesuits, came to the throne. He took a solemn oath to destroy the Evangelical Church throughout his whole empire. The war of twenty years began. In Germany, the Evangelical Church was saved by the Swedish King Gustav Adolf; in Hungary the Turks did not persecute the Protestants; but in Austria they were extirpated. The persecutions lasted for 162 years, till the Emperor Joseph II. gave his renowned edict of toleration in the year 1781. It is not possible to enumerate all the cruelties which were done under the auspices of the Government; I can only intimate that the soil of all the provinces of Austria is saturated with the blood and tears of persecuted Protestants. Our town of Teschen, for instance, was all Protestant; twenty years afterwards it was entirely Roman Catholic. How was this effected?

First, Evangelical worship was strictly forbidden. The preachers and teachers were cast out or imprisoned; all Protestant churches taken away. When they had been cleansed and purified with holy water, they were consecrated for Roman Catholic worship. All the inhabitants were compelled to attend the mass. All the Protestant books were taken away or burnt; Jesuits were sent into the town, and soldiers placed at their disposal. The Jesuits ordered that nobody be allowed to fill any public office who was not known as a good Catholic. They ordered, too, that nobody be permitted to buy anything from or sell to a Protestant. The Protestants were excluded from all intercourse, like lepers. Whoever acted against this order was punished as Protestant. At last, only three Protestant persons were left in the town—two of them, women, died in consequence of ill-treatment; the third, who happened to be a physician, was ordered to leave the town while a plague was raging in it: but the Roman Catholic inhabitants begged the government not to deprive them of their only physician. The doctor was allowed to stay, but strictly forbidden to read any Evangelical books; and on Sunday a soldier was posted before his house to refuse entrance to every comer.

In the same way the Evangelical faith was rooted out in other towns and in the plains; only in the mountains a small number were left, especially among the Polish inhabitants of Silesia. Our forefathers lost all their possessions and homes, and were hardly able to save their lives and their faith, in the forests and caverns of our sterile mountainous country. Among them you may find many descendants of noble families, who are now ploughing the land or toiling in the mines and factories.

Some years ago, a rich Roman Catholic count, having no descendants, made inquiry after relations to whom he could bequeath his large fortune. The father of my co-pastor in Teschen was able to prove that his forefathers had been in possession of the same estates, but having been expelled in the year 1620, and then having become peasants. The mentioned Count lost afterwards his wife, concluded a second marriage; a son was born to him, to whom he delivered his property.

In the year 1730, Count Firmian became archbishop of Salzburg. He was informed that a great number of his subjects were secretly Protestants. A list of these was written, and, in the severest winter of 1731, 30,000 Protestants were, within a fortnight, expelled by military from the country. Many of them died on the way, the others found refuge in Germany. But the ways of God are very wonderful. Some years ago, in the town of Salzburg, a Roman Catholic Countess Firmian died; when her last will was opened, people were surprised to hear that her fortune was bequeathed for the benefit of *Protestant* orphans in Salzburg, in order to atone for a great wrong one of her family, the same Archbishop Firmian, had done.

Forty English miles from my home is a little Moravian town, called Fulneck. Its Roman Catholic inhabitants hardly know that their town, two centuries ago, was inhabited by the Protestant denomination of Moravians, who are noted for their having sent the first Protestant missionaries into the heathen countries. After having been expelled from Austria, they found a kind reception at Count Zinzendorf's estates in Saxony.

After long persecutions the Emperor Joseph II. promulgated the Edict of Toleration in the year 1781, and the Government was surprised to find that among the Poles of Silesia, the most Protestants were found. How was it possible?

1. In the forests of our country are

many places of which could be written, "The place whereon thou standest is holy ground," consecrated by the mighty services, prayers and tears of our persecuted forefathers. There the Word of God was read and preached, and the Holy Supper was celebrated, while sentinels were watching, lest spies surprised the congregation.

2. Besides the Bible, the holy hymns of a devoted singer, Trzanowski, helped very much to preserve the Evangelical faith. The mothers taught their children from generation to generation, and so they became a holy tradition.

3. In the year 1707 the Swedish King, Charles XII., passed through Silesia ahead of his military, driving before him his adversary, August II. King of Poland and Elector of Saxony. A poor Protestant farmer determined to use the occasion for the good of his people. Going up to the Swedish king, he fell on his knees and begged him, with many tears, to intercede with the Emperor of Austria on behalf of the persecuted Protestants of Silesia. Charles immediately sent a courier to the Court of Vienna, and awaited the answer. Our forefathers were permitted to erect six churches in Silesia. The spacious church of Teschen is one of them; the other five are in the Prussian part of Silesia.

4. All these things wrought together to preserve the Evangelical faith: the great means, however, was the power of the Lord, who has promised, "Lo, I am with you alway, even unto the end."

The above-mentioned Edict of Joseph II. contained a good many restrictions. The Protestants were tolerated, but had not nearly the same rights with the Catholics. They were allowed to have places of worship, but no entrance from the street, only from the court. The Protestants were obliged to pay all contributions for the priests; and Roman Catholics, who wished to turn Protestants, were often ill-treated in the most cruel manner. They were always obliged to undergo a six weeks' teaching by the priest in order to be dissuaded from their purpose; and only when they got a certificate from the priest, the Protestants could receive them into their community. But cunning priests had a peculiar interpretation of the law. They said: Six weeks are forty-two days; so you are obliged to come to me forty-two times. To-day you have been the first time; after so and so many weeks you may come again, and so on! In this way the space of six weeks was prolonged to several years, and often the priest spit into the face of the comer and thrust him downstairs. It was, as you can see, a great sacrifice to turn Protestant. But the persecutions led, no doubt, to good results. The church consisted only of true and tried Christians. This state of things lasted till the year 1849. It has only been changed by our present Emperor.

You ask, How is the Evangelical Church of Austria at present? I reply, There have been left some single ears not entirely broken, but beaten and wounded by the storm.

Externally our Protestants, especially the Poles, are very poor. We have no rich, no influential persons amongst us. It is by no means an honour in Austria to be Protestant. My parish, the largest in the province, consists of peasant farmers and workmen, who toil in the sweat of their brow to get their livelihood. The principal food is potatoes; meat is a rarity. In the house of my parents we used to get flesh only once a week—on Sunday in winter, and never in summer-time. We are obliged to pay all the contributions for public affairs, and then we have to keep our churches and schools in repair, and to pay our pastors and teachers ourselves.

If you wish to know our religious condition, follow me in spirit into our large church at Teschen. On Sunday morning, in spring and summer-time, at seven o'clock, the Polish "morning service" begins, then the Polish communion follows; at ten o'clock, the German service is held; after that the Polish mid-day service follows. Before seven o'clock you may see a great many of my parishioners coming to church from their distants villages. Some of them must start as early as four o'clock in the morning in order to come in time, and after they have attended some services, they return home again in the afternoon.

We have twenty cemeteries within the parish, where the Gospel is preached nearly at every funeral—sometimes in rain and snow. I myself visit yearly about 300 sick persons in their distant homes, and inspect twenty-five schools. The number of the communicants amounts in our church yearly to 26,000 and more, because the parishioners usually come four times a year to the Holy Supper. You see, it is a hard work I am doing. But when I stand in the pulpit before an audience of 5,000 souls and more, when the Spirit of God

helps me to touch the hearts and to lead them to Christ and His Cross; when I see the brightened eyes, the flowing tears, and hear the thankful expressions, I assure you I am fully rewarded.

The Protestant Poles are very fond of religious books. I have written and translated several—as for instance, Merle d'Aubigné's "History of the Reformation;" Thomas à Kempis' on the "Imitation of Christ;" Baxter's "Saints' Everlasting Rest," and so on. I was very anxious to know if these books were really read. Three years ago, a farmer's wife came to me and told me she had already read all the volumes of Merle d'Aubigne's History *five times* through; and I assure you this poor woman has much to do as well as to read books.

Within my parish, two hours distant from Teschen, a great iron factory has been built, where more than 800 Protestant workmen are employed. Some of them come to church on Sunday, after having spent all the night working in the factory. When they return home, they must resume their "night-shift" again. These workmen are in a very bad position, because, from the one side the Roman Catholics, and from the other side the Socialists, come to turn them away from their faith. Sometimes we hold services in this village, but not having a suitable place, we meet in the entry of the public schoolhouse for worship. You may see there sometimes about 800 persons, crowded together, standing for hours on the stairs, in the passage, and so on, because there is no room for sitting. You may imagine what kind of atmosphere there is, especially in summer-time. Women are swooning and must be carried away, but the next time they come again.

The only wish of these poor people is to have a church of their own. For this purpose they set aside, at the end of every month, the whole of the money they receive for one day's work. In this way, being supported by their neighbours, they have already collected a fund of £1,000. But they need more. If I may apply to you with a request, I beg you, dear brethren, help them to build this church! I can assure you, our brave but poor workmen are worthy your sympathy and benevolence. Our Lord Jesus Christ will reward every kind support and bless your soul. Many a prayer has been offered to God for the blessed English Christians. May I assure my poor countrymen, that the English Christians sympathise with them, and will not forget them?

*** The Secretary of the Evangelical Alliance, 7 Adam Street, Strand, London, will be happy to receive contributions for the Church building fund.

PERSIA.

CONFERENCE OF MISSIONARY WORKERS.

One of the most delightful of the duties of a missionary is to gather the workers, and with them study the Word of the Master, and wait upon Him for power from on high. Such an occasion we missionaries greatly enjoyed last week. Fifty of our workers, mostly young men, were here at the college in a three days' conference. The general theme was "The Service of Christ." Many of the phases of this wide and blessed theme were presented. First in influence were the Bible readings, seven in number, on (1) the essentials of this service; (2) the traits of the Master we are to imitate; (3) the promises of the Master; (4) the warnings; (5) the incitements; (6) the methods of the Master; (7) how one servant worked. God speaks, and his words falling, verse after verse, into the heart, had a very deep effect. This effect was manifest in all the reading, and deepest of all at the last, as the example of Paul came before us. The keynote of his service, "Whose I am, and whom I serve"; the way he began his work by asking for directions; how he followed on step by step, under divine guidance; his witnessing, preaching, touring, staying in city after city; his obedience to church rules and fellowship; his building up believers; his pluck and resource in trial and persecution and prison; his tears, sufferings, endurance, triumphant faith and last entreaties, seemed but a vivid picture of what we should be and what some are in this service of Christ. Such a view brought tears to many eyes and a fuller consecration to many hearts.

Four excellent sermons gave other views of the same Christlike service. Two of these sermons, by pastors of leading churches, were so full of pathos and power that we must thank God and take courage.

Seven other topics for short papers and discussions filled up the plan of instruction. Many prayers, and prayerful waiting for the promise of the Father, filled up the time of the three days, closing with a very full and tender consecration meeting and the communion of the Lord's Supper. The light of more love to Christ was on every face as the brethren passed out from these three days of sitting in heavenly places to their work.

Already the results are appearing. One of our pastors returned to his church, which has been sadly divided for months past. He preached on Sunday; but what a difference! It must be that the Spirit of Christ spoke through him, for at the close of the service the brethren who had been estranged rushed to his embrace, and, with tears and confessions, their bitterness and strife melted into a renewal of their old-time love.

In another case the brethren had been sadly remiss in paying up for church and pastor. Three of the young men went from the conference and undertook the job, and from house to house found a delightful response, and cleared off the deficiency. Another case of conscience in the conference led the brother to confess his sin in breaking his temperance pledge, and to go home to pour out his wine. If the streets in a hundred villages flowed full of wine poured out, the greatest obstacle to the Gospel this winter would be removed. While we were in our conference the bishop of the Old Church was marrying his nephew to a little girl of ten years. A whole week of drums and fifes, heathenish revelry, and dancing, and drinking wine, till, as the phrase here is, "the very walls were drunk," was so scandalous that the Anglicans would not attend the wedding, though they encourage the use of wine. Evil and good are in close conflict.

Among the means to build up character and quicken the faith and zeal of real workers, I know of none better than such a conference. We expect to hear of greater fruits from it as months go by.—*The Rev. Dr. Shedd in the "New York Independent."*

INDIA.

MISSION WORK IN THE COUNTRY.

By the Rev. Albert Chute.

With my sister, her Bible-woman, four of my helpers, and five of the boys from the school, I set out on a tour to the west and south of our mission station.

While on the tour we baptised fifty-two believers, the majority of whom were from among the caste people. Three were from the Mohammedans. One of these three was formerly a religious teacher among the Mohammedans. He said that he had for a long time doubted the claims of the prophet and believed the Christian religion to be true. He is an earnest, zealous, and talented man. He can now preach Christ better than some of our trained helpers, and we have reason to believe that before many months pass, he will stand in the front ranks of our preachers. He has a large number of disciples, the majority of whom he believes will become Christians. Through his teaching they have already given up the worship of *Peerloo*, a brass image the shape of a man's hand which they worship in honour of their forefathers, and hold an annual feast for that purpose called Mahorum. I received a letter from him a few days ago, stating that there were twelve believers in his village who were waiting for baptism. Mohammedans generally make more intelligent Christians after conversion than Hindus, as they profess to worship the one true God. Before conversion the only thing that is necessary for them to understand is the necessity of a Saviour.

I baptised also a priest of much influence among the caste people. He also has many disciples, and we hope that through him many will be brought to the knowledge of the truth. Many of our most earnest and zealous believers are among the caste Christians. One man, a *Komati* or merchant caste man, travels continually through the villages in his locality preaching Christ, and many have believed through his instrumentality. Another, a *reddy*, or farmer caste man, has travelled and preached extensively, and by his efforts many have been brought to a knowledge of the truth. Another, an *atecari* caste man, highest of the weaver caste, to whom formerly I had been giving a small salary, being far from the station, his salary ran four months behind. When I offered it to him he said—"I will not take

it; my wife was a corpse and the Lord raised her up. Hereafter I will work for the Lord as usual, but I will take no salary." A *kapoo*, or farmer caste man, believed and was offered ten thousand rupees if he would not receive baptism. He refused, saying—"I don't want money; but I want salvation." He came and was baptised. Another, a *patala*, or mayor of his village, believed and was baptised. It made our hearts go out with sympathy toward him to hear him tell what his friends and relatives did to him to force him to recant; but he stood firm as a rock and gave all up for Christ. Another *reddy* caste man, though wealthy, left house, land, relatives, wife, and five children, and was baptised. Do we need any greater or more severe testimony to their faith than such acts as these? We baptised the cook of the Gudwall king, who was also his near relative. Some of the caste people, after believing, are allowed to remain in their caste, but others are immediately cast out. We baptised the principal madiga or out-caste priest in all that district. He had much influence, not only with the out-caste people, but also among the caste people. He believed and accepted the Gospel as a little child. A number of his friends and relatives were also baptised with him.

Camping at a village one evening, we examined and baptised seven converts from the caste people, and another the next morning before setting out on our journey. The same day eight converts, five from the caste people and three from the Mohammedans, came for baptism from a village twenty miles distant. But not finding us there, being tired from the walk of the previous day and night (there being three women among them who had brought with them their babies), they were unable to follow us farther and returned to their village. Two more days' journey brought us within eight miles of the Atmakur king's residence. Hearing that he was to pass that road the next morning, we arose early and made arrangements to pass his village before daylight, in order that he might not detain us. It was twilight when we passed his village. The king saw us and sent his *munshi* to meet and call us in. But as I was driving fast, we passed before he reached the wood. The cart with servants and helpers came on behind, and they met the king and his attendants. They first met his butler riding on a horse. He stopped and asked the reason why I did not stop. Afterwards they met the king in his palanquin. He also stopped and asked the reason why I did not stop to see him. After explanations, he said—"Very well; give him many salaams for me." After passing on a little farther, they met the king's brother-in-law riding an elephant; he also stopped and asked explanation. They were all much disappointed that we passed without camping at their village. The king is very friendly with us, always giving us everything we need free of charge while camping at his village; and whenever we cross the river Krishna, from his dominions, he always commands the boatmen to take us over.—*Baptist Missionary Magazine*; Boston.

Missionary Notes.

The *Spirit of Missions*, the organ of the Protestant Episcopal Church of the United States, in an article upon the forerunners of the present Missionary era, remarks: "The Rev. Dr. A. G. Gordon, of Boston, says that one of the deepest and most abiding springs of nineteenth century missions is to be found in the Indian missions of America of the seventeenth and eighteenth centuries. He considers John Eliot, David Brainerd, and Jonathan Edwards as the forerunners and prophets of the missionary era. The last-named was not only the pastor of the white colonists at Northampton, but also a warm friend of and a zealous labourer among the Stockbridge Indians." From the same magazine we quote the following: "Information was at hand from the China Mission that the indemnity for the damage done by rioters at I-chang in September 1891, had been made by the Chinese Government, both to the Rev. Mr. Sowerby personally and to the Mission. The amount awarded to the Mission was not quite as much as Bishop Boone's estimate called for, but with the advice of the American minister and others the amount was accepted."

The Karens.—In the *Baptist Mission-*

ary Magazine (Boston, United States) we find the following: "The early triumphs of the mission among the Karens in Burma are recalled by the story of a visit of one of our Christian preachers to a remote Karen district on the borders of Siam. He found the people very well to do, some having as many as 120 elephants. They had built for themselves large Buddhist temples and monasteries. When the preacher asked them if they understood what they worshipped, they said they did not, and listened with great attention while he unfolded the doctrine of the true and living God. That night their Buddhist priest ran away, seeing that his occupation was gone, and the people asked the preacher to remain in his place, and agreed to give up the worship of idols and send their children to his school if he would stay. He remained for a time, and at last reports 200 were asking baptism."

UGANDA.—*The Times* has the following reference to the debates in the House of Commons on Uganda: "Sir John Kennaway was entirely within his rights in protesting against Mr. Gladstone's animadversions upon the Church Missionary Society. The whole conditions of missionary work have been altered by the appearance of the Chartered Company upon the scene, and the Church Missionary Society consequently does not meddle with politics, but confines itself strictly to its own business when it protests against the withdrawal of a protection which it never sought."

CENTRAL ASIA.—*The Moravian Mission Periodical Accounts* has a very interesting article upon its Tibetan stations: "For a considerable part of the winter our missionaries in those lofty and remote valleys, 9,000, 10,000, and 11,000 feet above the sea, are as completely cut off from the outer world as our missionaries on the frozen shores of Greenland, Labrador, and Alaska. Sometimes for months together no letter carrier can traverse the snowed-up passes from 13,000 to 18,000 feet high, which separate one Himalayan Valley from another." How difficult missionary work in Tibet has become may be seen from the following: "On July 29th, the mob attacked Mr. and Mrs. Turner, tore off part of their clothes, beat them, and dragged them out of the city. Some suggested throwing them into the river, others stoning them, while others wanted to tie them up in the hot sun until the rain came. However, a military official induced the crowd to take their prisoners to the magistrate. Here the mob clamoured and raged for hours, nor would they disperse until, at the magistrate's suggestion, the missionaries' two faithful Chinese servants, Wang and Chang, consented to be beaten instead of them."

The following well illustrates the resolution and endurance of the Moravian missionary: "In that region a devoted lady has penetrated into Tibet, and there she remains for the sake of the souls of its inhabitants, in spite of endeavours to drive her out, and to kill her by starvation or by poison. Once when she was reduced to her last biscuit, a message came asking her to go and see a man twenty miles off. He was ill, and had heard of her medical skill. In all the simplicity of her strong faith, she told her Heavenly Father that she was nearly starved and could not walk twenty miles on one biscuit, but that she would set out in dependence on His providence. She did so, and though she nibbled as slowly as possible at that single biscuit, it was soon gone. But as she walked on she perceived on the rough road a piece of popcorn. With a grateful heart she picked it up and ate it. Other small pieces were found as she proceeded, and presently she saw a man some distance ahead with a bag on his back, and doubtless her supplies had dropped through a hole in the bag. But he was too far distant to hear her call, so she could not make him aware of his trifling loss, which had been her great gain. That food enabled her to reach the sick man who had sent for her, and God blessed to his recovery the remedies she gave him. The grateful people fed her well while she was with them, and sent her home again with abundant provisions."

MADURA MISSION.—We extract the following from the *Missionary Herald*, the magazine of the American Board of Foreign Missions: "On Sunday, writes Mr. Jones of the Pusumulai Seminary, I enjoyed a rare pleasure—the baptism of a Brahman convert. For four and a-half years he had travelled all over the country as a 'sacred monk' and teaching pantheism by talks and lectures as he travelled from place to place. After a while he grew dissatisfied with his own teachings and came in contact with earnest Christian men at several places. A little more than a month ago he came here and called upon me, and we had a long talk together. The next day he returned, and on the third day he ex-

pressed his resolve to become a Christian and asked baptism at our hands. We kept him waiting thus far, but could not deny his earnest request any longer. He seems very earnest and sincere. He is an intelligent man (ignorant, however, of English) and is well versed in the Bible. He is desirous to stay here and prepare himself to become a servant of God. I am very favourably impressed with him and trust and pray that he may live up to the new name with which I, at his request, baptised him—*Christuthasan* (servant of Christ)."

THE American Board reports 40,233 Church members in its various Missions abroad, with 3,516 additions during the year. Ministering to these, and seeking to extend the work, are 200 native pastors, and 624 preachers and catechists.

MEXICO.—The same magazine provides us with this bright little picture from Mexico:—"We received a young man to membership last Sunday, whose experience is quite remarkable. Last September he came to our door asking if I wished to buy any lime. On being told that I did not, he said: 'I have come fifteen miles to ask you some questions about the Gospel. A few weeks ago a friend of mine gave me a tract that he said you gave him, and it has interested me so much that I want to know more.' I talked with him, and invited him to stay over Sunday so as to meet the brethren here. He stayed and was very much pleased. That was the beginning. He began to study the Bible and to read tracts and books, attending such services as he could here. He worked with his parents and with relatives and friends, until several believed, and this last week, when I visited the ranch, seven gave me their names as candidates to be received to the Church. All of them seem very much in earnest. More than that, the father of the young man has begun to work with his friends in Carretas, a fair-sized town on the road to Chihuahua, in which we have never been able to get any foothold. Already the atmosphere seems different there, and with God's blessing we may hope for some converts."

INDIA.—We are indebted to the pen of the Rev. W. H. Findlay, M.A., in the *Wesleyan Missionary Notices*, for the following: "*Quality*, in fact, is of infinitely more importance than numbers in the present position of Christianity in India. In confining its attention to the rate of numerical increase, the Church at home is spending needless anxiety upon a secondary matter. There is no more occasion to be anxious about the numerical advance of Christianity in India than about the spreading of light when dawn has appeared in the east. That Christianity is the coming religion in India is obvious now, not only to the vision of faith, but to the eye of ordinary intelligence and foresight. What has been often seen before in the history of our religion will be seen again in India; it will run more risk from a too rapid than from a too slow-paced progress. When once *class movements* to Christianity set in—and signs of the coming of that day may even now be seen—then, while those who measure everything by figures rejoice over 'glorious accessions,' the wisest friends of our religion will tremble. The powers of evil that dwelt in the old paganisms of the Roman empire sought vengeance on the Christianity that conquered them by infecting it with their superstitions and errors; and so well did they succeed that three-fourths of Christendom is still sick of the disease. The seeds of infection in Hinduism are more active, virulent, and contagious than those that lingered in the dying paganism of Rome; the population of India is greater and more massed and welded than were the populations of that empire; and the transformation from Heathen to Christian will be effected in India in less than half the time that separated Christ from Constantine. When the rush and whelm of mass-accessions begins, what is to save the Indian Church that is to be from such grievous corruption as still pollutes the Greek and Roman communions?

PAPUA.—*The Chronicle* of the *London Missionary Society* has a report from the Rev. James Chalmers, F.R.G.S., of an adventurous journey in the Gulf of Papua, from which we make the following extracts:—

"I confess that once I thought mischief was brewing, and we might all be slaughtered; and I found Ipai had thought the same. We kept quiet, pretended we were quite careless about getting away, and we trusted them. Only since my last visit have they and Maipua been friendly. Formerly the Maipuans killed many of them, ate them, and hung their heads as trophies in the dubus."

Perhaps no incident in all the journey was more remarkable than this: "During

prayers they were most respectful, and listened attentively to the interpreter discoursing on God's love. The one God of love staggers them, and that He has told us so in a book is more than they can comprehend. There was a great babel. Our singing had a wonderful charm, for we had complete silence, and requests to go on. The note in my diary is as follows: 'The house is now full, we have had prayers, and have been singing, and truly the savage breast, or lungs, or throat, is soothed, for they are very quiet.'"

Previously the only place of worship these Papuans knew was a temple of skulls. "After breakfast I went in a canoe to the Erabo, or temple, where I was received by Kiromia, and a large number of men sitting down each side of the aisle. The place is full of masks, fetishes, &c., and hanging on pegs, in each division of the temple, are many human skulls, altogether nearly 400, while lying on the floor, arranged in rows, are crocodiles, pigs, and cassowaries' skulls. At the far end where the temple tapers to only 7 ft. high, and shut off with a screen from the main portion, is the sacred place, where there were twenty of those hideous wicker-work kanibus—homes for the small bat, which inhabits them in hundreds."

The close of the journey was pathetic enough, so sorry were these New Guinea savages to part with the Missionary even for a season. "Hilarity had gone, and we were all sorry to part from one another. I left Ipai sitting on a log and crying bitterly. Farewells, as long as we could be heard, were shouted, and, in the distance beyond hearing, uplifted hands. I have promised to be with them in six months, and with steam I wonder if the latter is probable?"

CHINA.—From *China's Millions* we extract some more of the little sunbright sketches of personal Christian life in which this magazine abounds:—

Mr. Liu, an old man who has been baptised four years, and whose wife was baptised on this occasion.—"I was a bad opium-smoker, and suffered from asthma so that I was not able to work. I had been reduced to great poverty; I heard of the Opium Refuge, which I entered, and there heard the Gospel and believed in Jesus."

Mr. Wang, a young man, previously a Roman Catholic, baptised six months ago.—"I want to testify about the power of prayer. As I reached Wie-lu Hien, God laid it on my heart to pray much for the people there. As I came to an inn I searched for the text about 'The unknown God,' but could not find it at once. I knelt down and prayed that God would teach me whether to preach from that text or not. As I opened my Bible again, I found the text; and I had great blessing in speaking to the people. Later on my journey the rain began to fall, and I prayed that it might not rain, but it still kept on. I then thought I was not willing to walk through the mud and get wet to testify for God, so I started off, and had not gone far before the rain ceased. I have reached here in time in answer to prayer."

Mr. King, a young man, baptised three years ago.—"I was a business man and smoked opium for three years. I broke off the habit in the Refuge, and learned the Gospel there. Last year, at Fire-festival, Pastor Kay asked me to bear testimony to Jesus outside, and say a few words, but I was afraid. At another time Pastor Kay asked me to speak; I said I did not think God had given me the courage. The pastor then reprimanded me for blaming God, when the fault was in me. I was not able to sleep that night. I felt I was like Peter who was bold when boldness was not needed, but denied the Lord three times. I had already denied Him twice, but determined not to do so the third time. Now I am willing to testify for Him anywhere and at any time."

Li Pao-Yuen, a young farmer, baptised three years.—"Wang Ting-tung was the first in our village to break off opium. I was an opium-smoker, and when Wang returned I went to inquire of him whether it was easy or difficult to break off the habit. He persuaded me to go to the Refuge, and also said something about the goodness of the Doctrine taught there. I said I would go to be cured of my opium, but did not want to know anything about the Doctrine. I broke off opium and believed in Jesus. My mother persecuted me very much, especially because I walked twenty miles to worship every Sunday; but now she and my wife are Christians, and our two children will be Christians too."

Evangelical Alliance.

MAY CONVERSAZIONE.

It has already been announced in our columns that the Annual Conversazione of the Evangelical Alliance will again take place (D.V.) at Regent's Park College, by the kind permission of the Rev. Principal and Mrs. Angus, who have for so many years placed their rooms at the disposal of the Council for the purpose. The meeting will be held on Thursday, May 11, from 4 to 6 p.m. The first half hour—during which tea, coffee, and light refreshments will be served—will afford the opportunity for social intercourse, and at half-past 4 o'clock the friends will assemble in the library, when the chair will be taken by John Paton, Esq., late of New York, in the absence of the President, Lord Polwarth. The list of speakers is not yet complete, but it may be mentioned that—in addition to a very brief statement, by the Secretary, of the work of the Alliance since the Annual Conference last autumn—the following brethren from abroad have promised to give brief addresses: the Rev. Dr. J. L. Phillips, from India; Mr. John Haffenden, from Singapore; and Rev. Dr. Herrick, from Marsovan, Asia Minor. Others may also be expected.

It is hoped that many members and friends of the Alliance from various parts of the country and from other lands will, as usual, assemble at the Conversazione; and it is believed that the season of Christian fellowship thus afforded will again prove to be a time of blessing to those who attend. The Secretary of the Evangelical Alliance, 7 Adam Street, Strand, London, will gladly send cards of invitation to any friends who communicate with him. Those residing in the country, and intending to be present, are specially requested to make the fact known to the Secretary, as admission to the College will be by cards of invitation.

PROCEEDINGS OF COUNCIL.

The monthly meeting of Council was held on Thursday, April 13, Mr. Donald Matheson presiding. After a passage of Scripture had been read by the Chairman, prayer was offered by the Rev. Bishop Taylor.

NEW MEMBERS.

The following persons were unanimously admitted to membership:—

Rev. H. W. Southey, M.A., Woburn.
Rev. G. C. R. Read, M.A., Bedford.
G. K. Mackenzie, Esq., Bedford.
H. Vachell, Esq., Bedford.
Mrs. Ashwell, Bedford.
Mrs. Heath Jones, Bedford.
Mrs. Stansfold, Bedford.
Rev. Ernest Rhodes, Helston.
Mr. Joseph Berenger, Helston.
Miss Brown, Falmouth.
Miss Tulloch, Falmouth.
Mr. Jonathan Rowe, Truro.
Miss A. W. Young, Truro.
Miss E. Mayor, Truro.
Miss L. Napton, Truro.
J. S. Smith, Esq., Truro.
Miss Carbis, Truro.
John Geldard, Esq., Plymouth.
Mrs. Edlin, Plymouth.
Miss C. Wilson, Plymouth.
Rev. Duncan Grant, Dewsbury.
Rev. W. A. Essery, London.
Rev. D. A. Maxwell, Birmingham.
Thos. Webber, Esq., Twickenham.
Captain and Mrs. Kearney White.
J. Seymour Scott, Esq., London.
Mrs. Donald Fraser, Brighton.
Mrs. H. Carey, Guernsey.
Rev. John Williams, Dolgelly.
Mrs. Strong, Bournemouth.
Rev. Sydney A. Selwyn, M.A., and Mrs. Selwyn, Bournemouth.
Sidney Smith, Esq., and Mrs. Smith, Bournemouth.
D. W. Preston, Esq., Bournemouth.
Miss Cambridge, Bournemouth.
W. L. Newcombe, Esq., Bournemouth.
Mrs. Stennett, Bournemouth.
Mrs. Bernard Barton, Bournemouth.
Rev. N. L. Bluett and Mrs. Bluett, Bath.
Miss M. E. Etches, Bath.
Mrs. Leakey, Bath.
Mrs. Murray, Bath.
Miss Murray, Bath.

DEPUTATION WORK.

Mr. Arnold gave a brief report of deputation work by himself and the deputation secretaries.

MAY CONVERSAZIONE.

In regard to the arrangements for the

May Conversazione the Council decided that a brief statement should be made by the Secretary regarding the work of the past six months.

RELIGIOUS PERSECUTION IN ARMENIA.

The Secretary stated that shortly after the last meeting he had received a communication from Madame Thoumaian, whose husband—an Armenian, and a professor in the American College at Marsovan, Turkey—had been recently thrown into prison with a large number of other Christians. Madame Thoumaian, urgently requested the influence of the Council on behalf of her husband and the other imprisoned Christians. Her communication was followed by letters from friends in various parts of the country all pleading in the same direction.

Mr. Arnold stated that immediately on receipt of these communications he had written to the Constantinople Committee, and had also sought to bring the whole subject under the notice of the British Government. Letters were read from Constantinople upon the subject.

The Council approved of the steps taken by the Secretary, and decided that further efforts should be made to have the proceedings of the Turkish authorities watched, especially in view of the fact that the Christians were to be tried on certain charges which were known to be false.

It was also thought desirable that some of the details obtained from Constantinople should be communicated to the press.

RELIGIOUS PERSECUTION IN PERSIA.

A letter was received from the Rev. Dr. Shedd, of Oroomiah, Persia, stating that the position of Mirza Ibrahim was much the same as when he last wrote. He enclosed a letter from the good brother himself writing from his prison. [Extracts from this will be found in another column.]

FOREIGN BRANCHES.

Interesting letters from the Shanghai, Cape Town, and Guelph Branches of the Alliance were communicated to the Council.

NORTH AFRICAN MISSION.

A communication was received from the North African Mission on the subject of the threatened expulsion of their missions by the French Government, and asking the prayers of the members and friends of the Alliance.

The meeting was closed with prayer by the Rev. Dr. MacEwan.

SECRETARIAL DEPUTATION WORK.

The Rev. J. Consterdine reported to the Council that on Monday afternoon, March 13, by the kindness of Colonel and Mrs. Johnston, a number of friends met in their drawing-room at Bedford. Mr. Consterdine (acting for Mr. Arnold, who was prevented by ill-health from attending), gave an account of the work of the Alliance, and of the sufferings of the poor Stundists. The chair was taken by the Rev. A. C. Downer, Rector of St. Cuthbert's, Bedford. The collection was the largest on record, besides a sum subscribed for the Stundist relief fund. Seven friends also gave their names for membership.

On Thursday afternoon, March 16, Mr. Consterdine, who went to Cornwall in place of Mr. Arnold, attended a meeting at Helston. The Alliance had never been here before, and, owing to the unfortunate absence through ill-health of the kind friend who had made the arrangements, only very few were present. Two, however, gave their names for membership.

On Friday afternoon, March 17, General and Mrs. Aylmer, old supporters of the Alliance, welcomed a number of friends at their house in Falmouth. A collection was made for the funds of the Evangelical Alliance, besides a small sum being subscribed for the Stundist Fund, and two new members were added to the list.

On Saturday afternoon, March 18, the Rev. Owen Davies, superintendent of the Wesleyan Circuit, Truro, gathered together an interested audience in one of the committee rooms attached to his church. After Mr. Consterdine had spoken, six or seven new members joined the Alliance. Thus a new branch was virtually formed at Truro, where the Evangelical Alliance had hitherto done nothing.

On Sunday, March 19, by the kind invitation of the Vicar, the Rev. A. S. Sutton, Mr. Consterdine preached in Penwerris Church, near Falmouth, on unity amongst Christians. The text was John xvii. 21.

On Monday, the 20th, the Deputation

proceeded to Plymouth, where he that afternoon addressed a number of friends gathered together by Mrs. Stott in her drawing-room. A collection was made for the Alliance, and some new members enrolled.

On Tuesday, the 21st, Mr. Consterdine attended a meeting of the local committee in the Y.M.C.A. rooms. Amongst other matters, arrangements were made for a united prayer meeting three times a year in different centres, the first being fixed for May 17, in the premises of the Y.M.C.A., Plymouth.

In the afternoon, Mr. Consterdine spoke at a drawing-room meeting at Dr. Rolston's, Stoke, Devonport, a good number of friends of the Alliance being present.

In the evening the Deputation spoke, giving an account of the Alliance, especially its efforts on behalf of the persecuted, in the schoolroom at Charles, Plymouth, the Vicar presiding.

The Rev. P. Colborne reported that he had visited Dewsbury, Yorkshire, on March 18-21. The Rev. H. Sturt, of Dewsbury, received the Deputation at his house on Saturday, the 18th, and on Sunday, the 19th, the Rev. P. Colborne preached at Ebenezer Congregational Church in the morning, and, in the evening, at the Centenary Wesleyan Chapel, to large and attentive congregations, laying before both of them the principles and work of the Alliance.

On the Monday the ministers and friends of the Free Evangelical Churches (the Episcopalian clergy had been invited, but declined to unite), held a meeting in the Baptist Church. The Rev. W. A. Brown, a member of the Alliance of over thirty years' standing, occupied the chair, and made some interesting allusions to the work of the Alliance in the early part of its history. He introduced the Deputation, who put the claims of the Society before the friends assembled, dwelling upon the large amount of good realised in Conferences, and constant persevering efforts on behalf of persecuted Christians in various parts of the world, and now especially for the Stundists in Russia. The meeting was then thrown open for conference, and several of the ministers present took part. A collection was made at the close of the meeting in aid of the funds of the Alliance.

Mr. Arnold reported to the Council that, during his recent illness, Mr. Consterdine had attended meetings which had been arranged for Cornwall and in Plymouth. The Rev. Dr. Gritton had also kindly rendered valuable help by taking Mr. Arnold's place at meetings in Bath. The first of these was the weekly prayer-meeting at the Memorial Hall, and the other the monthly prayer-meeting of the Bath Branch, and which was held on March 22 at Hay Hill Chapel. At both meetings Dr. Gritton spoke upon the work of the Alliance, and especially of its efforts with regard to persecuted Christians. Much interest was awakened by these addresses, and Dr. Gritton's visit was very much appreciated by the friends in Bath.

Mr. Arnold gave a report of meetings which he had attended at Bournemouth. On April 5, Mrs. Rotton gathered in her drawing-room at Boscombe a goodly number of Christian friends, who were invited to hear the Secretary's address. General the Hon. B. M. Ward presided, and after the meeting had been opened with prayer the Chairman spoke of his warm attachment to the Alliance, and emphasised the value of its principles in the present day. There was much need now for united testimony to the cardinal principles of the Gospel, and the Alliance took its stand upon the Word of God, seeking at the same time to unite the followers of the Lord Jesus Christ throughout the world in various practical works. He was glad to learn that a branch of the Alliance had now been established at Bournemouth, and he trusted the result of the present visit of the Secretary would be to widen interest in the Christ-like efforts of the Alliance on behalf of persecuted Christians in many lands. He urged all present to obtain and read *Evangelical Christendom*, the monthly organ of the Alliance, as it contained a vast amount of valuable information, and its articles were always so sound and spiritual. Mr. Arnold then addressed the meeting, and at the close the names of several ladies and gentlemen were received for enrolment as members, and a collection was taken for the funds of the Alliance.

In the evening of the same day a public meeting was held at St. George's Hall, when the chair was taken by the Rev. S. A. Selwyn, M.A., Vicar of St. John's. There was not so large an attendance as had been anticipated by some sanguine friends, but about seventy were present, including several ministers. After singing

and prayer, the Chairman spoke very briefly, desiring simply to introduce Mr. Arnold, that they might hear of the good work of the Alliance. The Secretary's address was listened to with marked attention, and at its close a vote of thanks to the Chairman and Deputation was moved by Colonel Strong, seconded by Mr. D'Warris, and carried unanimously. The Chairman, in responding, expressed the great interest which he himself had felt in the statement to which they had listened. He had previously had very little idea of the world-wide work of the Alliance. The Secretary's address had decided him at once to give his name for enrolment in the Alliance, and he trusted many of those present would follow his example. The meeting was closed with singing and prayer.

It should be added that this is the third meeting on behalf of the Alliance held at Bournemouth within the past few weeks, and Colonel Strong, the indefatigable secretary, is very desirous of still further increasing the number of members of the Bournemouth Branch.

Proceeding to Bath, Mr. Arnold was again kindly received by Mr. and Mrs. G. E. Thomas at Oriel House, and, in the afternoon of April 6, a drawing-room meeting was held at the residence of Mrs. Murray in Pulteney Street. There was a good attendance, and the chair was occupied by the Rev. J. S. Neumann, M.A. After singing and prayer, the Secretary was called upon to give an account of the work of the Alliance during the past year, and, at the close of his address, the Chairman expressed the gratitude of all present to Mrs. Murray for her kindness in convening the meeting, and thus giving them the opportunity of hearing such an interesting statement regarding the work of the Alliance in various parts of the world.

SOUTH LONDON BRANCH.

The monthly meeting was held at the house of W. Payne, Esq., Kennington Road, on Friday, April 14, 1893. Mr. Payne presided, and, after reading the Scriptures and prayer, he gave a hearty welcome, in Mrs. Payne's and his own name, to those assembled.

They were disappointed in regard to some whom they had hoped to see with them; and, amongst these, the Rev. Dr. Pierson, who was suffering from a slight indisposition. However, they were favoured with the presence of one who would give them deeply interesting information regarding Silesia, and Mr. Arnold, the general secretary, would be also able to tell them of the recent work of the Alliance, and which information was always acceptable at these meetings.

The Rev. Dr. Pindor gave an interesting sketch of the history of Protestantism in Austria, showing how severe and continuous persecution had been in that Empire. [This address will be found *in extenso* in another part of our present issue.]

Mr. Arnold gave, in a brief speech, some of the most recent information of the work of the Evangelical Alliance on behalf of persecuted Christians in Persia, Turkey, and Russia.

Mr. Arthur Payne narrated some of his experience in recent travels in the Holy Land, where he had observed an ominous disposition to persecute Christians.

The Rev. P. Turquand made a few remarks, and closed the meeting with the Benediction.

RICHMOND (SURREY) BRANCH.

The first public meeting of the Richmond Auxiliary was held in the Castle Assembly Rooms at 8 p.m., on Monday, April 17, 1893. The chair was taken by Colonel Sparks, and the speakers were the Rev. James Consterdine, Incumbent of Little Heath, and Mr. A. J. Arnold, the General Secretary of the Alliance. The attendance was very good. Amongst others present were the Mayor and Mayoress (Mr. Alderman and Mrs. Burt), the Revs. J. H. Loxley, H. E. Selwyn, J. Sheale, E. Matthews, A. McTier, and A. Ernest Foster (Hon. Sec.), Mr. Councillor and Mrs. Hilditch, Mr. Clarence Roberts, Mr. Arthur Snow, Mr. Dafforne, Mr. W. Garden (Treasurer), Mr. Nicholls, Mr. Webber. After the singing of a hymn, a portion of God's Word was read by Mr. Selwyn, and Mr. Matthews offered prayer.

The Chairman spoke on the need for union, and referred to the work of Messrs. Moody & Sankey as an illustration of the benefits of combined efforts.

An address was then given by Mr. Consterdine, who dwelt upon the effects of union of the Church of Christ on the world. He said the Alliance does not seek any outward or ecclesiastical unity, but a spiritual bond. The only acknowledged Head of the Great Church Universal was the Lord Jesus Christ. He called special attention to two points in the basis of faith—the Godhead of Christ and the Inspiration of the Bible.

A second address was delivered by Mr. Arnold, who forcibly described some of his experiences in Spain, and the encouraging result following the work of the Alliance in that priest-ridden land. He strongly advised united prayer, and mentioned some of the happy consequences of the Week of Prayer in many parts. He concluded a most interesting speech by referring to the action of the Alliance, both in the past and present, in defence of persecuted Christians.

The singing of a hymn and the Benediction brought the meeting to a close. Several of those present joined the Alliance.

A. E. P.

IRISH BRANCH.

A MEETING of Council was held at the office, in Dublin, on March 21. The Rev. T. Preston Ball, A.M., presided. The meeting was opened with reading the Scriptures and prayer.

NEW MEMBERS.

Mrs. Johnston, Kingstown; Samuel Walkington, Esq., Kingstown; Deputy Surgeon-General Joynt, Dublin; Rev. Alexander Fullerton, Dublin; Samuel E. Pim, Esq., Wicklow; Rev. W. H. Marrison, Kilcullen.

VISIT OF THE GENERAL SECRETARY OF THE ALLIANCE.

Reported that the recent visit of Mr. Arnold, from London, the General Secretary of the Alliance, had been much appreciated. He had met the Council and the Committee of the Dublin United Services, and satisfactory arrangements had been made for the Annual Conference in the autumn. A joint committee had been formed to co-operate with the Council in London. During his visit, Mr. Arnold addressed two of the leading city congregations upon the work of the Alliance, and two drawing-room meetings which had been kindly arranged for him by friends interested in the work.

DAY OF PRAYER FOR IRELAND.

The anxious condition of affairs in the political world added a deeper interest to this Day of Prayer for Ireland. The interest was still further increased by a circular addressed by the two Protestant Archbishops to their clergy, recommending that services be held in their churches throughout the country on that day. Then meetings were arranged by the Council in the Christian Union Buildings, and although numerous services were being held elsewhere the attendance at all the meetings was large, and a deeply solemn and earnest spirit of prayer prevailed throughout.

Among those who took part in the various meetings were the Rev. Canon Marrable, D.D., Rev. George Hanson, Rev. Wm. J. Clarke, D.D., Rector of St. Thomas', Rev. Wallace McMullin, D.D., Rev. Samuel Prenter, A.M., Rev. George R. Wedgwood, Dr. Duncan, Mr. R. P. Froste. The Archbishop of Dublin, who was to have presided at the afternoon meeting, was prevented by an engagement, but his place was taken by Mr. John R. Fowler.

PROPOSED LEGISLATION.

On the motion of the Rev. Dr. Nicholas it was decided to petition Parliament against proposed legislative changes which are felt to involve serious peril to the rights and liberties of both Protestants and Roman Catholics in Ireland.

NEW BRANCHES.

Applications were received from the local United Committee for carrying on Christian work in Naas and Wicklow, expressing their desire to be affiliated with the Alliance. These applications were unanimously and cordially accepted.

THE STUNDISTS.

Much interest having been awakened in the case of the persecuted Stundists in Russia, by the visit of Mr. Arnold, it had

been decided to issue an appeal for funds for their relief to be distributed through the agents of the London Council. The appeal had been issued and a considerable sum of money had been received for this most deserving object.

THE ANNUAL MEETING.

The annual meeting of the Irish Branch was held in the Christian Union Buildings on Monday evening, April 10. The proceedings commenced with a social reunion, followed by a public meeting. There was a large attendance. Mr. John R. Fowler, and later, Mr. Paul Askin, presided. The report and financial statement was read by the secretary. Its adoption was moved in an able and eloquent address by the Rev. James Ervine, Congregational Minister, of Kingstown, seconded by the Rev. Dr. Moffatt, Rector of Milltown, and supported by the Rev. J. Courtenay Clarke, Presbyterian minister of Galway, who gave some most interesting details of the work in the west of Ireland. Addresses warmly commending the claims of the Alliance were delivered by Canon Latham, D.D., Rector of Wexford, Rev. Dr. Nicholas, and the Rev. Thomas Connellan. The Council and office-bearers for the ensuing year were proposed by Mr. Richard P. Froste and seconded by Charles R. Tranton, Esq.

RELIGIOUS LIBERTY IN ASIA MINOR.

THE following letter has recently appeared in some of the London newspapers:—

TO THE EDITOR.

Sir,—Reference has been already made in your columns to the recent imprisonment of a number of Armenian Christians at Marsovan and other towns in Asiatic Turkey. The matter has also received attention in the House of Commons, but there are many features of the case which have not yet reached the public eye, and which the Council of the Evangelical Alliance will be much obliged if you will allow us to set forth in your widely-read columns.

It appears that, in February last, an attempt was made to burn down the American College at Marsovan, and, simultaneously with this, an attack was made upon some of the Christian Churches by fanatical Mohammedans. These outrages were known to be instigated by certain local parties who occupy official positions. Almost at the same time, seditious placards appeared upon the walls in several towns of the district, and Protestant Christians were immediately charged with the offence of inciting to rebellion. This accusation is certainly false, and all who know anything of the circumstances under which Protestant Christians exist in Turkey, will be quite aware that they are of necessity perfectly quiet and free from all complicity with such schemes; in other words, they are constantly in fear of their lives, owing to the ease with which false charges may be, at any time, brought against them, and the still greater ease with which false witnesses may be obtained.

Mr. Thoumaian, and some of his fellow-prisoners at least, have been removed from Marsovan and sent (professedly to Angora) for trial. These men and the American missionaries with whom they are associated do not shrink from anything like a *fair* trial; but there are two or three stubborn facts which present themselves to those who are acquainted with the modes of Turkish officialdom, and which make us tremble for the fate of those who are thus brought before a Turkish Court. First, there are some 800 prisoners now being converged on Angora for trial. Is it likely these can all get a fair hearing? Secondly, a noted Pasha in Sivas province has during the last year or so been inciting the fanatical opposition of the Mohammedans against the Christians (and this because he has not received "blackmail" from the Protestants in the district). Thirdly, while some of the superior Turkish officials have, so far, prevented more serious outbreaks than have occurred yet, the situation is intensely critical, especially when it is known that the leading Pasha at Marsovan "is an ex-brigand, a Circassian who has been found guilty of murder by a Turkish Court, and pardoned from a sentence of imprisonment with hard labour for life," in order that he might be placed in authority in this district. These details, Mr. Editor, may appear startling, but we have them on the most trustworthy authority from persons on the spot, though, for obvious reasons, we are not at liberty to publish their names. Diplomacy will, doubtless, do its best,—for the Washington Government is making vigorous representations to the Sultan's Government, and

the British Foreign Office may also be expected to remind Turkey of its solemn Treaty obligations to the great Powers of Europe for the maintenance of religious liberty in the Ottoman Empire.

There are two ways in which your powerful advocacy would be invaluable. First, in impressing upon the British Foreign Office the absolute necessity of ordering a British representative to watch officially the proceedings of the so-called "trial" at Angora; and secondly, to arouse public opinion so that at least a measure of justice may be secured to the Protestants of Turkey, whose Government has again and again pledged itself to protect its subjects in the exercise of religious liberty. — I am, Sir, your obedient servant,

A. J. ARNOLD,
General Secretary.

Evangelical Alliance,
7 Adam Street, Strand,
London, W.C.
April 22, 1893.

CONTRIBUTIONS RECEIVED FROM MARCH 17 TO APRIL 15, 1893.

	£	s.	d.
D. H. Fry, Esq.	1	1	0
W. Waterhall, Esq. (2 years)	1	1	0
T. Wigfield, Esq.	0	10	6
J. W. Bishop, Esq.	0	10	6
Sir W. Collins (2 years)	2	2	0
W. E. Gillett, Esq.	1	1	0
Dr. J. J. H. Dunstan	1	1	0
Mrs. Tweedy	0	10	6
Mrs. A. Peel	0	10	6
Mrs. Carfrae	1	1	0
Major-General Fenton	1	1	0
Miss Evans	1	1	0
Mrs. Lyon	1	1	0
Colonel Robinson	0	10	6
Major-General Graydon	1	1	0
T. Underhill, Esq.	0	10	6
Surgeon-General Partridge	1	1	0
Rev. W. A. C. Fremantle	0	10	6
Rev. G. Illiset	0	10	6
Rev. E. L. Roxby	0	10	6
Rev. Canon Bell, D.D.	1	1	0
W. J. Barrun, Esq.	1	1	0
E. B. Underhill, Esq., LL.D.	1	1	0
Jos. Peters, Esq.	2	2	0
Messrs. Unwin Bros.	1	1	0
Mrs. T. Fowell Buxton	1	1	0
D. Matheson, Esq.	1	1	0
Rev. W. C. de Bolnville	0	10	6
Miss Cave-Browne	1	1	0
Dr. Rawlings	0	10	6
Mrs. F. J. Hughes	1	1	0
Mrs. James (2 years)	0	10	0
Rev. G. L. Fenton	0	10	6
F. K. Glover, Esq.	1	1	0
Alex. Townsend, Esq.	1	1	0
Mrs. Court	1	1	0
Miss R. S. Elliott	0	10	6
Rev. C. R. Howell	0	10	6
Rev. Dr. Dalzell	0	10	6
J. A. Whittard, Esq.	1	1	0
Rev. W. R. Coxwell-Rogers (2 years)	1	1	0
Mrs. Bressy	0	10	6
Miss Halcro	0	10	6
Sir J. Colquhoun, Bart., D.L.	2	0	0
Miss Betts	0	10	0
Mrs. Tottenham	1	1	0
J. A. Haig, Esq.	0	10	6
C. A. Roberts, Esq.	1	1	0
H. S. Marshall, Esq.	1	1	0
C. W. Dixon, Esq.	0	10	6
Hon. Mrs. L. Hope	1	1	0
Mrs. Jas Hamilton	1	1	0
Colonel Cantis	0	10	6
R. C. Morgan, Esq.	1	1	0
Mrs. Forrester, sen.	1	0	0
John B. Fell, Esq.	2	2	0
Lieut. Brooks	1	1	0
Mrs. Gough	0	10	0
Miss Lyon	0	10	0
Miss Marston	1	1	0
J. Wilson, Esq.	1	1	0
Mrs. Walter, sen.	1	1	0
Rev. J. Townley	1	1	0
J. Cundy, Esq., J.P.	1	1	0
Miss Griffith	1	1	0
J. Stevenson, Esq.	1	1	0
Miss Dendney	1	0	0
Miss Wright	0	10	0
J. Townsend, Esq.	1	1	0
Right Hon. Lord Kinnaird	1	1	0
G. Charlton, Esq.	1	1	0
D. Wotherspoon, Esq.	1	1	0
Mrs. Bernard Barton	1	1	0
Miss Mamieoli	0	10	6
F. Moser, Esq., and Miss Moser	1	3	6
Mrs. Gibson, sen.	1	1	0
The Misses Harris	1	1	0
Mrs. Vismes de Fonthien	1	1	0
T. Santock, Esq.	1	1	0
Mrs. W. R. Ellis	0	10	6
Mrs. Douglas Dale	1	1	0
C. C. Smith, Esq.	0	10	6
Rev. C. L. and Mrs. Burrows	1	4	0
W. K. Sloan, Esq.	1	1	0
Mrs. Parker	0	10	6
Miss Harrison	0	10	6
Sir Douglas Fox, J.P.	1	1	0
Mrs. Hunt	0	10	6
Miss Papineau	1	1	0
Sidney Smith, Esq.	1	1	0
Rev. D. A. Maxwell	0	10	6
Rev. A. F. Buscarlet	1	1	0
T. C. Gibson, Esq., and Mrs. Gibson	0	13	0
Geo. Williams, Esq.	1	1	0
Miss A. M. Hogan	1	0	0
Rev. J. L. Stanley	0	10	6
G. F. Griffin, Esq.	0	10	6
Rev. A. R. Watson	1	1	0
C. B. Hodgson, Esq.	1	6	8
A. S. Hewitt, Esq.	0	10	6
Miss Carbis	1	0	0
Miss J. S. Smith	0	10	0
Mrs. H. C. Fox	1	0	0
W. S. Gard, Esq.	1	0	0
Rev. H. Batchelor	0	10	6
Mrs. Rotton	0	10	0
S. Smith, Esq., and Mrs. Smith	1	1	0
D. W. Preston, Esq.	1	1	0
Leamington Subscriptions, per C. J. L. Fullerton, Esq.	4	12	0
Liverpool Subscriptions, per S. Hawkes, Esq.	6	0	0
Manchester Subscriptions, per Rev. Prebendary Macdonald	2	7	0
Balance of Collection (after expenses) at Drawing-room Meeting (Mrs. Murray's), Bath, per Rev. G. E. Thomas	1	1	0
Collection at Drawing-room Meeting at—			
Falmouth, per General and Mrs. Aylmer	2	12	6
Plymouth, per Mrs. Stoll	2	1	3
Stoke, per Dr. Rolston	1	14	0
Hampstead, per Mr. and Miss Gard	1	12	6
Collection at Meeting at—			
Weston-super-Mare, per Rev. H. Batchelor	2	12	3
Clevedon, per Secretary	1	10	0
Dewsbury, per Secretary	3	18	10
Collection at Drawing-room Meeting at—			
Bournemouth (Mrs. Rotton's), and Public Meeting (less expenses), per Colonel Strong	1	1	0
Sums under 10s.	17	9	6

SPECIAL FUND FOR PERSECUTED CHRISTIANS.

Captain Kearney White	1	0	0
J. Townsend Trench, Esq.	1	0	0
Miss Cave-Browne	1	0	0
Miss R. S. Elliott	1	0	0
"A Contribution," from various members of Hillhead Baptist Church, Glasgow	43	5	0
Collected at Bedford	1	2	0
Mrs. Stoll, and other friends at Plymouth	1	14	0
Collected at Falmouth	0	15	0
Sums under 10s.	0	2	6

Alliance House, 7 Adam Street, Strand, London, W.C.

*** Remittances may be made payable to the order of the secretary (Mr. A. J. Arnold), or to the Treasurer.